

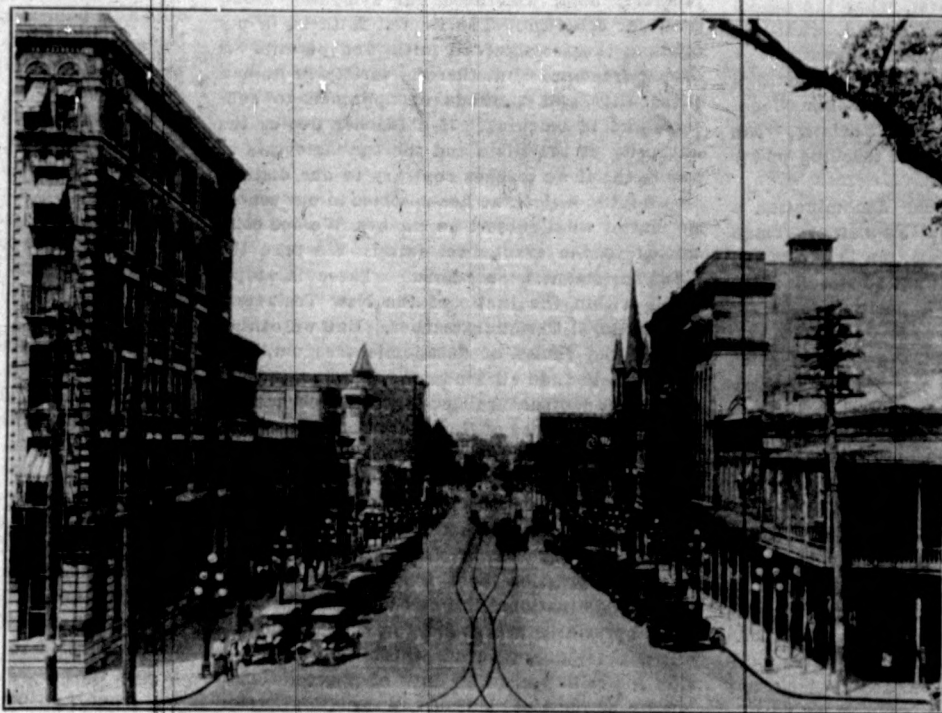
The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

Jackson, Miss., Thursday, September 29, 1921.

New Series Volume XXIII No. 34



Street scene of Capitol Street, Jackson, Mississippi, looking West from the Old Capitol Building. To the right in this picture is a good view of the First Baptist Church where the Baptist State Convention and the Pastor's and Laymen's Conference will be held November 14-17.

The University of Mississippi is said to have opened with 600 students this session.

Pastor R. D. Stringer has announced his intention to resign at Georgetown. He has proven a faithful shepherd and courageous prophet.

Pastor H. R. Holcomb of Mansfield, La., has been called to First Church, Lake Charles, in the same state.

The New Albany Church requested Pastor J. F. Tull to withdraw his resignation and he will remain with them. We hope he is in Mississippi for life.

The Baptist and Commoner has what it calls a Scrap Department. But why designate any one part of the paper thus. Is the scrapping confined to that department?

The million dollar Mississippi Sanitarium for tubercular patients has started construction near Magee, forty miles south of Jackson and the builders expect it to be completed in twelve months.

Mr. J. H. Wells, Jackson, Miss., is Chairman of the Entertainment Committee for the Baptist State Convention and all communications in reference to entertainment during the Convention should be addressed to him.

Mr. William McColgan of McComb has given to that city \$400,000 to be used for the erection, equipment and maintenance of a vocational school, \$150,000 for the building and \$250,000 for

endowment. This is a princely gift for a worthy cause by a man who began life with only energy and character for his capital.

The University of South Carolina has a department of Bible study taught by a Baptist preacher. The course will include a survey of the Bible, the social teachings of the Bible, and the Bible as English Literature.

The Osyka Church has voted to hold ten days of meeting at night beginning Wednesday after the second Sunday in Oct., asking Pastor J. G. Gilmore to do his own preaching. They request the prayers of the brotherhood.

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Senator Shields of Tennessee said he had always supported prohibition measures but he thinks enforcement laws should be reasonable. Which is another way of saying that he favors good laws, but is opposed to enforcing them. The puzzle to the average man is how some men who are morally cross-eyed ever got into the United States Senate.

Our State Health Board in many of its departments is doing a great service for the people of the state. The Hygienic Laboratory is mak-

ing examinations and reports of various suspected cases of disease constantly. The vital statistics bureau issues a monthly report of health condition over the state. In this way we can know what progress is being made in the eradication of disease. The report for August shows a decrease in the number of various ailments from the same month last year, including typhoid, influenza, small pox, diphtheria, scarlet fever, malaria, measles, syphilis, cancer, pneumonia, rabies in animals. But there was a considerable increase in hook worm and pellagra.

We reached Bay Springs Association at New Home Church only for the Sunday's service. A lively discussion of the Sunday School work was in progress, which indicates that the brethren are taking the work seriously and will do it with more thorough preparation. Brother Z. K. Gilmore was moderator and brother James F. Chapman Clerk. There were so many people that two houses would not hold them at the preaching hour. Bro. Chapman preached in the church and Bro. L. D. Bassett preached in the School house. There was a great spread of dinner at noon that covered a large part of the earth round about, and so the editor preached to a full congregation in the afternoon at the church and Bro. Allmon did the same at the school house. But we didn't see anybody asleep. It seemed to be a good meeting all around. It was concluded at noon on Monday, though other work took us elsewhere.

THE DENOMINATION AND ITS SCHOOLS.

Schools are necessary to Christian faith. "In him was life, and the life was the light of men." Spiritual life creates hunger for knowledge. Denominational schools are the response to this need. We must have schools to train the mind if we are to propagate our faith. Denominational schools are an expression of the individual and the social side of Christianity. The individual, the denomination and the faculty and trustees co-operate to make the school efficient. That is the social principle. Let us consider briefly two points: first, what the school owes the denomination, and second, what the denomination owes the schools.

First, the school owes the denomination high standards of teaching. Our denominational schools must not be "cheap John" affairs. The best scholarship and the highest teaching power are necessary.

Again, the schools owe the denomination a high moral and spiritual life. No man or woman with low ideals is fit for a position in the teaching staff. The teacher must not be merely negatively good. He must be a positive force for righteousness.

So also the school owes the denomination which supports it genuine loyalty. We sometimes speak of the "great republic of letters". There are in America two departments or two "republics" of letters, the secular and the Christian. Denominational schools belong to the latter, state schools to the former. And Baptist schools belong to that particular group which serves the Baptist denomination in the Christian republic of letters. A teacher accepts this fact when he enters a faculty of a Baptist school. This loyalty is not a tyranny imposed on him after he enters. He ought to feel under obligation to retire if he ceases to accept those conditions. And the denomination may retire him if it sees fit. This does not mean that every professor in a Baptist school has to teach distinctive Baptist doctrines. But he should not destroy those doctrines nor evade them if the subject calls for the teaching.

Again, the Baptist school should turn out students trained for service in Baptist churches. Broad culture is one condition of this service. Specialized culture in Biblical knowledge and forms of service is another.

It follows that Baptist schools should not inculcate students with destructive critical theories nor undermine their faith with rationalistic unbelief. This is an important point today. Many bright but immature young teachers have never been taught Christianity, and they echo the theories of some of the great universities where Christianity is treated with scant respect. Sometimes in the name of "academic freedom" they demand the privilege of teaching any notion which seems good to them. But the denomination, in the name of "religious freedom" demurs. The denomination insists that its freedom to support and propagate through its schools what it believes to be New Testament religion be not impaired.

It is self-evident that a Baptist school should keep itself free from any outside obligations which can in any way impair its service to the denomination.

Now, it is my belief that in most of our Southern Baptist schools the above requirements are met. If there are exceptions, I do not know of them. If exceptions exist, it is perfectly proper that the facts be brought to light. And in view of the co-operative or social character of denominational schools, where there are mutual and reciprocal obligations, I see no good reason why any school should object to saying frankly what it teaches.

I consider next the duty of the denomination to its schools. There are three negative duties I will mention first. The denomination should not nag, it should not sow suspicion, and it should not put needless straight-jackets upon its

teachers. It should not curb its teachers, for no group of men can do their best work under such conditions. It should not sow suspicion, because an atmosphere of suspicion is most hurtful in every way. Especially is discrimination needed. This is a most vital point. Among us is an age-long tendency to suspect our schools. It is to be overcome, not by winking at wrong teaching, but by faithful friendship in correcting, and by frank discrimination in judging.

We must not put needless straight-jackets on our teachers. They are high-spirited, far-seeing, scholarly men, who need our sympathy along with our criticism. The Baptist faith is, in my opinion, the freest of all faith, and permits all proper freedom. But there is variety in human personality and methods of approach to subjects and in teaching. If a teacher denies the authority of the Bible and the fundamentals of our faith; if he teaches contrary to our distinctive Baptist beliefs, he has no place in our school no matter what subject he teaches. We are committed to the evangelical faith. We take the New Testament as a whole. There is ample room within the limits of the New Testament for any loyal Christian teacher. But we cannot extend the limits of "academic freedom," so-called, to include all kinds of negations and the substitution of naturalism for the supernatural gospel of the grace of God.

On the positive side, the denomination should give hearty support to its schools, should promote confidence and loyalty towards them, should seek to create a strong educational sentiment, and should by faithful criticism and helpful suggestion hold the schools true to their denominational life and loyalty. Criticism and appreciation are called for. The right to criticize is unquestioned where there is occasion for criticism. The duty of appreciation is equally unquestioned where appreciation is merited. Our schools need the correctives which the denomination can apply. The denomination needs the power which education can give.

The reciprocal relations between the denomination and its schools are all defined by the fundamental fact. That fact is that Baptists are set for the propagation of New Testament Christianity, life, doctrine and polity. Schools are the arm of power for carrying out this purpose. The loyalty of the schools to the denomination and of the denomination to the schools is based upon this fundamental fact. If our schools go wrong, our program is destroyed, because our power is gone. If we fail to support our schools we put ourselves at the mercy of the enemy.

The above thoughts are pertinent today, because in some educational quarters there are deadly tendencies. All that is distinctively Christian and evangelical is dropped out of education. There are teachers who, in a toplofty manner, patronize Christians as poor deluded fanatics. God and immortality are denied. Religion is held up to ridicule or scorn. It belongs to a superstitious age. In view of this situation, we do well to scrutinize carefully our denominational schools, and at the same time seek to protect them in their God-given task of preparing our Baptist young people for Kingdom service.

BIBLE CONFERENCE

I am anxious to get the widest possible circulation to announce the Bible conference to be held in Memphis Oct. 2nd to 16th. Meetings to be held in the different churches with headquarters in Central Baptist Church. This movement started last year and it promises to be much better this year.

I will be very thankful if you will give emphasis to the matter in your valuable paper. You may assure the people with all safety that the greatest Bible teachers in the world will be present. No charge will be made; the expense is supplied entirely voluntarily. Thanking you for any courtesy you may extend and hoping

you will be among the large audience in attendance. With best wishes,
Sincerely,

BEN COX

THE VIEWS OF A HAS-BEEN
By T. T. Bang.

Mr. Charles G. Dawes, former Brigadier General, Service of Supply, A. E. F., will be remembered as a Republican who defended a Democratic Administration against charges of waste in providing adequate and prompt supplies for soldiers in France. He is now, at President Harding's appointment, Director of the National Budget, and working to prevent waste in the use of National funds. He abhors a deficit. And yet Mr. Dawes is the founder of an institution which monthly reports a deficit which Mr. Dawes makes good out of his own pocket. This is a hotel for destitute men in Chicago. The hotel is named in honor of his son who died. For bed, bath and breakfast each man, if able, pays a nominal sum. If not able to pay he gets these things free and a small loan to tide him over until he gets work.

Twelve years ago there came to Denver a man, whose name was Frank Craig, suffering from tuberculosis. Of slender means himself he lived in a tent and invited a penniless sufferer to share his quarters. One after another men sick of the same disease became his companions. Finally the undertaking grew too great for him, and friends, churches and clubs helped him carry on. Last year Craig Colony cared for 190 homeless men. Of these sick and destitute 30 died but 111 were treated until they were able to return to work. The cost of caring for and treating each patient is said to be about \$22.50 per month. It is said that every year 1500 persons spend their last cent getting to Denver, hoping for some chance of support while regaining health. The work of Craig Colony, excellent as it is, is but a drop in the bucket in taking care of these dying hundreds.

Quite naturally since the time when pledges were made for the 75 Million Campaign, some subscribers have died, some have found themselves without means to pay the amount of their pledges, and some, alas and alack, have defaulted. I wonder if any systematic effort is being made to bring up replacements for these casualties. Reserves may be found in the ranks of new recruits to the Army of the Cross and among those who somehow overlooked the first call to furnish sinews of war.

It is interesting to know that Paul Rogers, son of Rev. Patrick Rogers, of Ackerman, a graduate of the University of Mississippi, class of 1921, has been during the past summer doing work toward his master's degree at the University of Colorado, in Boulder. During the coming session he is to be an instructor of languages at the University of Colorado, which is considered by his friends to be quite an honor.

The many friends of Dr. H. R. Shands will be glad to know that he and his family are returning from Colorado to Mississippi during September. Dr. Shands is an eminent, popular and successful surgeon who for many years was on the staff of the Mississippi Baptist Hospital. With Dr. Hunter he was instrumental in the establishment of the hospital. He will take up his practice again in Jackson.

There are some evidences that the world is growing younger. For instance, in a Northern city lately a young man of 26 shot and killed a man. The headline of this newspaper story proclaimed: "Youth shoots to slay." It used to be the case that a male person of 21 years or more was considered a grown man even if he did not act like one. But there's worse yet. A woman of

39 summers and winters according to her admission (which showed that she was at least that old) was arrested at an Eastern beach resort because the way she wore her stockings didn't please the police officers. Mark you how the head-line writer puts it. "Girl Jailed for Rolling Her Own." And under other circumstances the same newspaper would have referred to her as a "potential grandmother" if that phrase would have fitted a single-column head.

When one person violates any law and gets away with it, others are encouraged to go and do likewise. Up in New Jersey, you remember, on July 2, last, one Tex Rickard, to called, staged a prize fight. Of this prize fight motion-pictures were taken. So far as it has been possible to prove there was no violation of law in conducting a prize fight in New Jersey, and in taking and showing the pictures in that state. But there is a Federal law against the transportation of prize-fight films from one state to another. Rickard, knowing this, took the films to New York City. For this he was fined \$1,000 and made no one knows how many thousands of dollars in profits resulting from this violation of the law. Encouraged by his success, he took the films to Chicago and professed to be much astonished when a federal prosecutor had him arrested for another violation of the same law. Really Rickard wasn't surprised at his arrest in Chicago. He expected that and expected to profit again by the showing of the films. What surprised Rickard was that the prosecutor said he would ask for a jail sentence for Rickard this time. This seemed to give him pause, so to speak, for he has limited the showing of the films since then, apparently to create sentiment in favor of leniency in his approaching trial. Rickard is a rich man who began his career as the operator of gambling houses in the Yukon and in the gold fields of the west. The fact that he is a rich man and paid the fine imposed for the first offense makes him no less a lawbreaker on the second offense. In order to teach him and others respect for law, and that the law is no respecter of rich men, he ought on conviction to be given a jail sentence.

FRANKLIN ASSOCIATION MEETS AT MEADVILLE MISS.

The County association will meet with our church at Meadville on Thursday the 29 of September. We are praying and expecting a glorious time together. All who come will have free entertainment as long as the association runs. Come and bring all the folks; we want to see you. All the state workers have a hearty invitation. We will be glad indeed to see Dr. Lipsey, and Dr. Gunter especially do we want and need you.

W. A. GREENE, Pastor.

ALL SAFE

The Foreign Mission Board at Richmond has just wired me that it has received a cablegram to the effect that the Hawke State sailing from Seattle, Aug. 27th with 60 Southern Baptist Missionaries, bound for points in China and Japan, arrived safely at Shanghai Sept. 13th. All the missionaries were well, and the trip was made without any untoward incident.

It occurred to me your readers might be interested in knowing that the missionaries had had a pleasant journey and had arrived safely at their destination.

Frank E. Burkhalter
Publicity Director.

It is said that there are 3,018,341 Negro Baptists in the United States, that is nearly three-fourths of the total membership of negroes in all churches are Baptists.

We trust that many societies are this week observing the Week of Prayer for State Missions. If you do not find it convenient to get together this week, Beloved, besure and hold the prayer services some other week.

"YOU TELL 'EM" By Helen Strong

According to the San Francisco Chronicle this bit of verse was read at the recent convention of the W. C. T. U. in San Francisco. Besides the "urge" expressed therein it is interesting in view of the fact that the rhyming dictionary must have been exhausted when the composer finished.

If your town is open wide,
If drinks are sold on every side,
Liquor flowing like a tide,
And the laws are all defied;
Or, if this is all denied,
Though the men were never tried,
But still their wicked trade have plied,
Though in secret they may hide;
Don't tell US;
Tell the Mayor!

If more drunken men (you say),
Stagger on the streets today,
Than when the traffic had full sway;
Or, if you have found, in dire dismay,
Some secret haunt, where men get gay,
Or, if you know an easy way,
Up some barn loft, among the hay,
Or down some cellar, damp and gray,
Where men who have the cash to pay,
Get all they want, or, so they say,
Don't tell the tale to us, we pray,
Tell the marshal, the police,
Or the justice of the peace.

If you know where they make hme-brew
Or display in public view,
Hops, utensils, old or new,
Which they use to put it through;
If you've evidence that's true,
Of bootleggers and their crew,
All about, or just a few,
Half a score, or one or two,
If you're sure you've got the clew,
To the men you said you knew
Made wine and beer, and sold it, too,
Of every blessed thing that grew,
From dandelions to berries blue;
Or if you've heard a trick that's new;
To offer rum in tea pots blue,
Or serve champagne in oyster stew,
Or any funny thing they do,
Why, the job is up to you,
Don't tell us, but tell it to
The prosecutor.

A tree is known by its fruits. The California tragedy in which moving picture stars were involved is not surprising to men and women who have considered seriously the tendencies of commercial movies. Nearly all of the moving picture stars have figured in divorce courts, yet we are permitting our children to be entertained by men and women whose sordid portrayals of scandals and tragedies reflect in a large measure the r own sinful lives. We have been sowing the seed from which will inevitably be reaped a fearful harvest. The grip of moving picture actors on the world is illustrated by the reception given in England to a well-known comedian. It is said that the multitude which pressed to see him equaled any throngs which ever greeted royalty. We are not opposed to the moving picture as an invention, for it has marvelous educational possibilities, if rightly directed, just as the printed page. But we do condemn the use to which it is being put. Through vicious moving pictures and through salacious literature, there is being carried on a propaganda, far more effective than many of us realize, against the high moral ideals of our fathers, and every effort is being made to break down modesty and destroy purity. There never was a time when we needed so much the old-time Biblical preaching of a Holy God who summons men to repentance, and of a hell for the unrepentant.

—BAPTIST STANDARD

RECEIPTS OF FOREIGN MISSION BOARD from May 5th to Sept. 1st.

Virginia	36,735.66	80,775.49
Kentucky	32,526.00	32,367.34
Georgia	23,194.90	49,578.14
North Carolina	10,868.84	4,451.33
South Carolina	10,830.00	19,229.76
Maryland	8,430.00	6,430.00
Alabama	10,158.37	20,872.35
Mississippi	7,564.31	7,915.25
Dist. Columbia	5,228.75	4,068.81
Florida	4,615.64	4,590.65
Louisiana	4,182.26	109.10
Illinois	2,720.00	2,150.00
Oklahoma	1,389.80	4,338.00
Arkansas	721.50	17,711.77
Missouri	356.58	7,548.14
Texas	251.73	1,923.90
Tennessee	133.60	14,014.00
New Mexico	0000000	0000000
	0	

EDUCATION BOARD RECEIPTS May-August 1921. Albert R. Bond, Editorial Secretary

Alabama	8,516.87
Arkansas	
Dist. of Columbia	666.12
Florida	884.25
Georgia	15,602.00
Illinois	1,074.34
Kentucky	21,574.34
Louisiana	4,182.13
Maryland	1,500.00
Mississippi	8,462.84
Missouri	
New Mexico	160.95
North Carolina	8,600.00
Oklahoma	
South Carolina	8,828.90
Tennessee	15,000.00
Texas	
Virginia	20,042.69
Total	115,095.46

The states marked, remit practically each month. Theothers remit irregularly, some annually, some semi-annually, and some every two or three months. Each state follows its own judgment in the matter.

It should be remembered that Missouri did not accept the apportionment of the Campaign, since another plan had been projected. However, designated funds for the campaign from Missouri churches are remitted to the Education Board semi-annually.

W. M. U. RALLY IN WALTHALL ASSOCIATION

The fourth Rally of Walthall Association was held with Christal Springs Church on Saturday Sept. 10th. We had a good crowd of ladies present. We also had several men, boys and children with us.

Our Supt., Miss Belle Rimes conducted the meeting. We had several good talks and papers read, which made the program very interesting.

Bro. W. A. Roper, Pastor of Tylertown Church, was with us, and gave a godd talk on Tithing. The Auxillaries of Crystal Springs Church gave a demonstration of their work, which showed they were being well trained.

A most delightful dinner was served on a large table on the grounds by the local ladies. Our next Rally will be at Knoxo on second Saturday in December.

MRS. J. C. RIMES

Have you got down on your knees and thanked God for the rise in the price of cotton?

Remember: "The first fruits of all thine in-cheare" belongs to God, and if you mean to deal truly with him, if you expect the continuance of His favor, you must give Him what belongs to Him.

The Baptist Record

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When your subscription expires unless you send in your renewal your name will be dropped from the list. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

A PROBLEM IN EVERY AGE

One of the most interesting men among those whom Jesus met was the one known to us as "the rich young ruler," about whom we are told in the three narratives of Matthew, Mark and Luke. He is an excellent example of a man who comes close to the truth and the Master, but hesitates and draws back unto perdition.

The fatal defect in him is his lack of a vital and vitalizing faith. This defect is shown in his way of addressing Jesus and his final departure from him. People who like metaphysical terms would say it was both subjective and objective; it was inward and outward. It was due to a defective conception of the Lord Jesus and an unwillingness to accept his authority over his life. He did not put Jesus upon the proper elevation as to his person and he showed his defect of faith in clinging to his possessions.

He was what men and women would now call a splendid young man. He had a moral character that was admirable and above reproach. He had wealth which gave him commanding influence and means of usefulness. He had official position which was at once the reward of his character and the vantage ground for larger service. He had youth which is the attraction of all men and the seed bed of hope. He was evidently drawn to Jesus by his intellectual and moral quickening power. He ran to meet him and showed great respect by prostrating himself in oriental fashion before him in recognition of his elevated character.

All these things would seem enough to win the heart and approval of the Master. But the young man's opening words bring from Jesus a reproof. In answer to his saying, "Good Teacher, what shall I do to inherit Eternal Life?", Jesus replies, "Why callest thou me good? None is good, save one, even God." Jesus is not here renouncing claim to goodness. Nor is He claiming that He is not God. Quite the contrary. He would impress upon the young man that He has either gone too far or he has not gone far enough in his idea of Him and his manner of approach to him. It is the latter place where he fails. Jesus is not merely a teacher. He is Lord. He is not an interesting interpreter of matters spiritual. He is the authoritative voice of God, and he will assert it before the interview closes. He requires more than Moses demands. He will assert his right to direct not only as to the disposition of the young man's property but the direction of his daily life and work. He not only gives certain commandments which are the rule of moral conduct, Moses can do that. But he extends his dominion over all that he has and all his time.

The people who recognize in Jesus simply a great teacher, a great prophet of God, the best interpreter of God to men, the one who lived closest to him and so the one that reveals him best and can speak with most assurance about things moral and spiritual, but go no further

than this, and do not own him as the only begotten Son of God, the Lord of their lives, these will also at last go away from him sorrowful as the rich young ruler. He must be Lord and King or he will not be teacher and prophet. Nicodemus had to learn this lesson, and so will every one who would flatter him with words of respect but refuse his divine authority.

But this recognition of the supreme authority of Jesus is not a matter of theory but of practice. It is not an orthodox statement to be accepted and formulated into a written creed, but a principle of life to be demonstrated in our conduct and obedience to his will. For good reasons this young man's story is preserved to us in three of the gospel narratives, because it bears directly on the problems of life in every age and finds its application in multitudes of people today.

There is no point where the authority of Jesus as Lord over the life comes more often into conflict with the selfish will of man than in the matter of his possessions. There is no surer and, alas often a more fatal test of our real loyalty to the Lord Jesus than our willingness to do what he says with our property. The moment, the duty of dispensing it according to his word is mentioned, many grow restive and resentful. They want to argue with the Lord and try to explain away the plain meaning of his word. They pitchfork it over on the Jews or to generations long gone by. In any way they seek to deny the right of God to tell them what to do with their money.

The practical sovereignty of God cannot be acknowledged by a man who refuses to give his money according to the commandment of God. It is a hollow mockery to talk about His sovereignty and then not to use our money as he directs. The man who comes kneeling before Him with honeyed words on his lips about "Good Teacher", can only go away sorrowfully if he refuses to hear and obey Him in the matter of property. We had as well wake to it now instead of being among them in the Day of Judgment who say "Lord, did we not prophesy in thy name", only to hear His reply, "Depart from me, ye workers of iniquity." The test is a very practical one. Are we willing for His word to direct us in the use of our money, telling us how much to give.

WHAT IS THE TEMPLE

A good friend writes for more light on the scriptures found in 1 Cor. 3:16-17 and Cor 6:19. His inquiry is provoked by the different interpretations which it seems have been given in writings recently of some other brethren. We are not bold enough to believe that what we say will settle everything, for to our amazement we have found on more than one occasion when we had given an opinion as to scripture interpretation, there were some brethren who went right on believing and teaching as if we had never spoken at all. Perhaps they didn't read what we wrote. But Baptists have a way of doing their own thinking, or at least having their own opinion, which is not always the same thing.

First Corinthians 3:16-17 reads thus, "Know ye not that you are a temple of God and that the Spirit of God dwelleth in you. If any man destroyeth the temple of God, him shall God destroy, for the temple of God is holy, and such are ye." The other passage in 1 Cor. 6:19 reads thus, "Or know ye not that your body is a temple of the Holy Spirit, which is in you, which ye have from God? And ye are not your own."

These scriptures are similar but with a marked difference. It is only their difference that now concern us. The meaning of a passage must always be in harmony with and interpreted by the connection in which it occurs. We must know what Paul is writing about. In the earlier passage in the third chapter he is writing about the divisions in the church at Corinth. Read the first three chapters to get the connection. He is afraid the church is going to be

disrupted by people who were intent on showing preferences for one preacher over another, or one kind of preaching over another. It is the church at Corinth he is concerned about. He had founded it and labored to build it up. He says he was the master builder. But other men had to build on his foundation. There was no antagonism between him and Apollos or Cephas or other workers. They were all alike, fellow workers and servants of God. But the people in Corinth were making divisions and parties. Paul says they are in danger of destroying God's house, God's temple, and thus bringing God's wrath upon them. He is talking about the congregation at Corinth which was God's temple. He does not in this connection mention any one as the body of Christ, nor any human body as God's temple. The word body is not used.

But in the sixth chapter of First Corinthians he is talking about an entirely different matter. He is talking about personal purity and about covetousness, chiefly about personal purity. In the fifth chapter he speaks of a bad case of fornication in the membership of the church, the young man guilty of incest. In the first part of chapter six he speaks of people who go to law for the sake of property thus manifesting the presence of covetousness. In the latter part of the chapter he returns to speak of fornication and the desecration and defilement of the body by such exhibitions of lust. Here it is the body of the man that is defiled and which Paul seeks to save from defilement. Corinth was notorious for this sin and morals were loose. Paul would save the body of the individual believer from this defilement. He says the body is the temple of God, that God dwells in us and to permit any use of the body such sin is to defile the temple of God.

The two passages are entirely distinct and have no connection with each other except that they are in the same epistle and both speak of the temple of God. One says the church, the people composing it is a temple of God. The other says the body of the individual believer is a temple of God. Both, of course, are true. You will notice that according to the revised version he says in both cases, not the temple as if there could be only one, but a temple, indicating that God may have and does have many dwelling places.

The twenty seven churches in Lauderdale County make a great association. There are enough aggressive pastors and laymen and good women among them to make things interesting. That's the way we found it Wednesday morning when Pastor Huntsberry's new Buick landed us safe at Daleville after skimming over the road from Meridian. Six Meridian pastors were in the congregation and a big bunch of their people were there too. But the live folks from the country churches were in the majority and they mixed so beautifully that you couldn't tell which from tother. Brother M. J. Stone was elected moderator and he did like he was used to it. Soon the delegates were enrolled and business picked up. Miss Bullock read the report on woman's work but was too Scriptural to make a speech before the men. In the afternoon the ladies had a good meeting all to themselves at the Methodist Church near by, and the men looked lonesome. At eleven thirty Pastor Hunts gave an appropriate and stimulating missionary sermon. The dinner was irresistible. At the afternoon session there was a good report on the B. Y. P. U. by a young man who knew his business, a report on Sunday Schools that was warmly supported by interested speakers including a young man by the name of Hackett, 89 years young and known all over Mississippi and other favored states. The report on Laymen's work was read by Hon. H. R. Stone who made a strong speech and then liberated this visitor. When he got through it was time for him to hasten away. This association has some of the strongest men and best churches in the state.

Our Enlistment Men

We feel that special mention should be made of the work done by our five District Enlistment Missionaries during the Evangelistic Season that is now drawing to a close.

During the period covered by the summer evangelistic work these five workers have made note of the following results of their meetings: Professions of faith, 465; baptisms, 392; received by letter, 214; total additions to the churches, 606. Number subscriptions taken for the Baptist Record, 142; amount paid by the churches for their services in meetings, \$1584.59.

Besides the numerous duties of these men along other lines these figures show wonderful results coming as a direct result of their evangelistic efforts. It will also be seen that the churches have practically paid the salaries of these brethren during the evangelistic season. The money contributed for their services has been sent promptly to our board office for credit on the State Mission Fund.

Besides the results shown in the above tabulation these enlistment men have assisted a number of churches in raising money to build church houses and to pay church debts. They report for this work over \$4000.00 raised as a result of their efforts. As all-around denominational men they are busy at many things for the welfare of the churches that cannot be put in actual figures. Those who are responsible for directing the work of the denomination of the state are coming more and more to believe that these enlistment men are indispensable as a feature of our State Mission Work.

JACKSON PREPARING FOR THE CONVENTION

The Chamber of Commerce of Jackson has taken up the matter of entertaining the Baptists State Convention which meets here November 15-17 and our friends over the state may expect a royal welcome when they come to town to the meeting.

The program has been completed for the Pastor's and Laymen's Conference which will meet on the day preceeding the Convention, and some of the best talent of the South has been secured to take part on the program. The Pastors' and Laymen's Conference will convene on Monday evening November 14, running through the following day. This is the meeting that should be attended by every Baptist Layman in the state who is interested in the great work of his denomination.

The outstanding feature of this conference will be the opening address on Monday evening by the Hon. Gilbert T. Stephenson of Winston-Salem N. C. Mr. Stephenson is recognized as one of the foremost Baptist Laymen of the South. His recent book on Christian Trusteeship is the clearest statement of the Christian's financial obligation to God that has yet been produced.

In preparation for the part this great layman will take on the program everyone should secure a copy of this book and read it. The book may be secured from the Baptist Book Store, Jackson, Miss., for 75 cents. It is a small book and can be read at one sitting.

Delegates and visitors to the Pastor's and Laymen's Conference and the Baptist State Convention should take the matter up early with Mr. J. H. Wells, Chairman of the Entertainment Committee and secure reservations. Jackson will entertain the Convention on the Harvard Plan, which means that bed and breakfast will be furnished without cost. Jackson is well supplied with restaurants, cafes and cafeterias and prices will be reasonable.

Come and bring your friends. A good time awaits you.

Dr. J. H. Fuller of Hollandale assisted pastor P. S. Rogers in a meeting at Maben. We heard of great crowds and good interest

MISSISSIPPI COLLEGE

Ninety-six years is a long time, if you apply the years to the life of a human being, but when applied to the age of a college it seems short. So Mississippi College is yet young, and in a growing period of life. She is showing an extraordinary amount of life and vigor this session, which began on the 14th of September with a record breaking enrollment with Hon. W. M. Whittington an alumnus of the institution to deliver the address. His address was not of the common kind. It dealt with the things that are calculated to strike into the life of the young people who were present to hear him. He spoke to the girls as well as to the boys, for the opening of Hillman College was in conjunction with that of Mississippi College. The two institutions work together in perfect harmony.

The work of the college is starting off in a fine way with everybody full of enthusiasm in the lines that most interest him. Of course the faculty going a long way in the direction of pushing the men on into lines of scholarship, while some of the lads may not appreciate this idea of the staid and impractical (?) scholars. But with it all there was never greater harmony and finer spirit seen in the college.

Prof. Ford, of the department of Modern language, owing to an operation for appendicitis, was a day or two late in getting in, but he is on the job now and is able to meet his classes regularly.

Dr. DeMoss, the newly elected English teacher, is taking hold with strength. He holds from the University of Chicago, three degrees of Bachelor of Arts, Master of Arts, and the Doctor of Philosophy. To say that he is prepared would be to reiterate the statements on his diplomas.

It is pleasing to note with what intelligence the youngest professor in the college, "Jim" Lackey, is handling his work in Biology. He is the efficient assistant of Prof. Somes, in this important department and is displaying a master's hand.

Now just a word about the Clinton Baptist Church. Brother Wall, the pastor, can scarcely contain himself. Were you to hear his sermons, you would understand that he really does not contain himself, for the Lord takes charge of him and delivers the messages He wants through this devoted man. Love for these young people is burned into his very life and his whole soul is yearning for their welfare.

What is true of the college work is no less true of the Sunday School. The first Sunday had the largest attendance in the history of the Sunday School—an incident due to the efficiency of the wide-awake superintendent, A. K. Godbold.

Now brethren, pray for the college, help place it on the consciences of the Baptists of Mississippi, and see if you do not have the greatest institution in all the country. Pray for Brother Wall and his work in building the new house. Pray for Brother Godbold that he may be able to meet the great responsibilities.

A. J. AVEN

CLARKE COLLEGE

The first week of our session has been a decided success. New students are steadily coming in. Every one is getting down to regular work.

A valuable addition to our force is Mr. Jeff Rogers who is to coach our athletic teams. Mr. Rogers played for three years on the foot ball, basket ball and baseball teams of A. and M. College, and for two years he has played and coached in the Panama Canal Zone. We have not the equipment for playing foot ball, but our fellows are doing some good work in baseball, having played two interesting games with Newton High School.

The largest classes in our school are the Bible classes. Fully two thirds of the students are in two Bible classes. We believe that the number of Sunday School diplomas this year will double

those granted last year. Another Bible class, a special class for the ministerial students is to be organized. When this is done the enrollment in the Bible classes will almost equal the total enrollment.

The BYPU organized with more than 75 per cent of the available members. As soon as the new students shall become familiar with the work of a Union we expect to divide as we did last year. Our aim is to enroll all of our possibilities and enlist all enrolled.

MISSISSIPPI WOMAN'S COLLEGE

The Woman's College has had a fine opening. Many girls have been refused admission on account of lack of room. There is an earnestness of purpose discernable in the student body that is gratifying.

The Philomathians entertained the new girls and teachers with an automobile ride Saturday afternoon and the Heremians put on a minstrel for Saturday night.

The religious work under the direction of Mrs. Wilkinson and the pastor, Rev. W. S. Allen, is being planned on an adequate scale, giving opportunity for Y. W. A. and B. Y. P. U. work to all, and employing a number of the more mature girls as mission study leaders, and Sunday School teachers.

The hot days have made the girls appreciate the new swimming pool.

We feel deeply the responsibility of these young lives, and ask that the mothers and fathers and pastors everywhere pray for the work.

DISTRICT MEETINGS A SUCCESS

Four of the district meetings were held during the past week and everyone seemed delighted with the splendid results of the meetings. They were all well attended and a fine spirit was manifested by all. Three other meetings are planned for this week, one at Jackson, on the 27th, Moorhead on the 29th and Sardis on the 30th. Another meeting will also be held in District Four at Meridian on Tuesday October 4th. All workers in Kemper, Lauderdale, Newton, Scott, Jasper, Clarke and Wayne Counties should attend the meeting on October 4th at the First Church Meridian.

We speak of the age as barbaric and sunken in heathen immorality which gathered a throng of people to be thrilled with the spectacle of gladiators killing each other in the Roman forum. It is a horrid thing to think of men and women finding their amusements in the butchery of human beings. But what shall be said of the throngs in our day who crowd the moving picture shows which are furnished almost wholly by men and women whose lives are so notoriously scandalous that they can't ever continue in marriage relationship with one another, but have kept the divorce courts busy. The moving picture business sacrifices men and women on the devil's altars of lust and drunkenness and the multitude makes a holiday over the exhibition on the screens of the things which have murdered the souls of movie stars. The scandals of the men and women who make sport for the movie fans are the natural fruit of their occupation. Do you support them in it?

It was our good fortune to drop into Bay Springs returning from the association. Here we found Pastor J. L. Hughes and Dr. W. E. Farr closing a great meeting. There was a throng of people and thirty eight were baptized. Five were added by letter. Brother Hughes has received over a hundred into his churches this year, most of them by baptism.

The latest Mus from the Inter-church World movement is that the debt has been reduced from eight million to three hundred thousand. Both will probably soon be extinct.

WHAT ARE WE TO DO?

Shall our pastors and other leaders withdraw into the shadows of depression and pessimism, and cry "hard times." "The people have no money", "We are not able", "Take care of local affairs and let the Campaign wait", "We be grasshoppers and the Anakim are giants"? Suppose Abraham had said this, where would have been God's chosen people? If Moses, Joshua or Daniel or Nehemiah or Paul had said this in perilous times, where would have been God's Kingdom? No! a thousand times no. We will not give voice to pessimism. Trials but test God's people, their faith, their sacrifice, their love, and give them strength for other battles. Hardships and difficulties have made our Daniels, Pauls, Luthers, Bunyans, Miltons, Broadbuses, Boyces, Carrolls, and Gambrells. Even our Christ was made perfect through suffering. We will not prove unworthy sons of these noble sires. Jail, martyrdom, Gethsemanes and Calvaries are but tests of faith and steps of progress. God makes heroes by making men face tasks challenging with hardships and difficulties.

A WINNING PROGRAM

Your Commission commends with our most imperative urgency the steps to victory enumerated below. We pledge ourselves to go with our brothers and sisters into their baptism of suffering, self-denial and, if need be, death, for the saving of our Master's cause and the promotion of His glory. We urge our pastors and other leaders and people in all phases of our great Southern world program to the following courses of action.

1. Look with earnest eyes of faith and reach with strong arms of love up to Christ, our conquering Leader and our Lord, who never lost a battle and sits regnant above all our difficulties. "We can do all things through Him that strengtheneth us. This is the victory that overcometh the world, even our faith."

2. Hear and heed the call to prayer which these testing times are making upon us. Every Baptist closet and secret place, every pulpit and pew, every home and heart should now be filled with prayer, importunate, soulful, tearful, prevailing, Jacob-like prayer. "Call unto me and I am answering thee" is God's challenge as we face hard and difficult things.—Jer. 33:3.

3. Remember the baptism of death, Gethsemane and Golgotha, through which our Savior went for us, and He did it for the joy that was set before Him. And Paul in the Philippian jail when in blood and bonds he sang. So we should sing songs of victory and not moan funeral dirges. Beware of pessimism and let songs of thanksgiving and victory tune our hearts in praise. Even if you are broke be a broke optimist. Let's send throughout all our churches the high notes sung by Paul and Silas in the Philippian jail. We are far better off than they were.

4. Practice and propagate a happy spirit of economy and self-sacrifice. Cut out all extravagancies. Wear old clothes and shoes for the Campaign's sake. A ten per cent sacrifice would pay a Campaign pledge in these hard times.

5. Make Christ's affairs first. If you or Christ's cause is to wait and suffer, you do the waiting. If your salary is greatly reduced, look after Christ's cause first. If your crop fails, make the cows, hogs, chickens, or something else, come in to care for Christ's suffering interests. He died for us. Let's sacrifice for Him. A Southwide Baptist frugal economy in self-denial for Christ's sake and the results turned in on our Campaign pledges will save the day in this time of financial depression.

6. Co-operate in difficulties. In our modern banking system if one bank is imperiled by bankruptcy all the banks in that section rush to its relief and if possible they save it. Let this worldly wisdom of self-preservation and co-operation be practiced now for Christ's sake. Let's help each other pay our pledges. Share

with your brother whatever of prosperity you have in order that he may pay his pledge to Christ. Let creditors be Christly and lenient on debtors. The strong churches and members can greatly help the weaker ones by a bountiful spirit and self-denial and co-operation.

7. Go in to win or die for Christ. Our Savior went on to victory though Calvary lay before him. Moses crossed the Red Sea, and Joshua the Jordan, by faith. Barriers will not block us if we will put Christ first and determine to "live or die. We are in the battle that tests Southern Baptists' temper and mettle. Will we be heroes? All "Promised Lands" lie behind great difficulties. Heroes can go over, pessimists and the whining, cringing, cowardly fail. We must win to save missions, our schools, our hospitals and orphanages, our aged preachers and our young preachers and our other general interests. We urge every pastor and every leader in all the departments of our church work to organize, encourage the sacrificial spirit, call the churches to prayer, get all cash from those who have not pledged and new members and collect every possible pledge and send it all in to the state secretaries. Keep on winning souls while you collect pledges. Our people give more in their prosperity in an evangelistic spirit. Liberty abounds with abounding evangelism.

God make us self-denying and brave enough to please Him now and win for Him in our darkest hours. In the last public words of our beloved and immortal Gambrell, we urge Southern Baptists to "do right and go forward."

L. R. Scarbrough, Chairman Southern Conservation Commission.

Dr. E. Y. Mullins, Pres. Southern Baptist convention.

George W. Truett, Dallas, Texas.

M. E. Dodd, Shreveport, Louisiana.

C. W. Daniel, Atlanta Georgia.

J. H. Anderson, Knoxville, Tenn.

George E. Hays, Louisville, Ky.

J. B. Weatherspoon, Winston-Salem, N. C.

W. W. Hamilton, Virginia.

W. F. Powell, Nashville, Tenn.

J. F. Love, Cor. Sec. Foreign Mission Board, S. B. C., Richmond, Va.

B. F. Gray, Cor. Sec. Home Mission Board, S. B. C., Atlanta Ga.

I. J. VanNess, Cor. Sec. Sunday School Board, S. B. C., Nashville, Tenn.

William Lunsford, Cor. Sec. Relief and Annuity Board, S. B. C., Dallas, Texas.

W. C. James, Cor. Sec. Education Board, S. B. C., Birmingham, Ala.

Miss Kathleen Mallory, Cor. Sec. Woman's Missionary Union, Birmingham, Ala.

J. T. Henderson, Cor. Sec. Laymen's Missionary Movement, S. B. C., Knoxville, Tenn.

O. L. Halley, Cor. Sec. Commission on Negro Baptist Theological Seminary, Nashville, Tenn.

D. F. Green, Sec. and Treas. Executive Board, Alabama Baptist Convention, Montgomery, Ala.

L. E. Barton, Sec. Exec. Board, Arkansas Baptist State convention, Little Rock, Ark.

John E. Briggs, Washington, D. C.

S. B. Rogers, Sec. and Treas. State Board of Missions, Florida Baptist Convention, Jacksonville, Fla.

Arch C. Cree, Sec. The Executive Committee of the Georgia Baptist Convention, Atlanta, Ga.

B. F. Rodman, Sec. and Treas. Mission Board, Illinois Baptist State Association, DuQuoin, Ill.

C. M. Thompson, Co. Sec. Baptist State Board of Missions, Louisville, Ky.

E. Godbold, Cor. Sec. Executive Board, Louisiana Baptist Convention, Shreveport, La.

W. H. Baylor, Supt. State Mission Board, Maryland Baptist Union Association, Baltimore, Md.

R. B. Gunter, Cor. Sec. Baptist State Convention Board, Jackson, Miss.

O. L. Wood, Gen. Sec. Executive Board, Missouri Baptist General Association, Kansas City, Mo.

J. W. Druner, Cor. Sec. Baptist Convention of New Mexico, Albuquerque, New Mexico.

C. E. Maddry, Cor. Sec. Board of Missions, Baptist State Convention, Raleigh, N. C.

F. M. McConnell, Cor. Sec. Baptist General Convention of Oklahoma, Oklahoma City, Okla.

C. E. Burts, Gen. Sec. and Treas. General Board of State Convention of the Baptist Denomination in South Carolina, Columbia, S. C.

Lloyd T. Wilson, Cor. Sec. and Treas. Executive Board, Tennessee Baptist Convention, Nashville, Tenn.

F. S. Groner, Gen. Sec. Executive Board, Baptist General Convention of Texas, Dallas, Tex.

R. F. Garland, Cor. Sec. State Mission Board, Baptist General Association of Virginia, Richmond, Va.

A LETTER TO BE PONDERED BY THE THOUGHTFUL

When in 1916, the Foreign Mission Board defined a policy to control the work with which the denomination had charged it in the relations of that work to the aggressive activities of federationists, a few good friends of Foreign Missions thought a mistake had been made. The Foreign Mission Board had, however, seen danger ahead and was confident in the step taken to save Southern Baptist work from this danger. Again in 1916 the Board adopted STATEMENT OF BELIEF for use in examination of candidates, and again there were a few sincere friends of Foreign Missions who were skeptical of what was done. That action in the above cases was not taken too soon there is now abundant evidence to show. It is certain that no Mission Board will be able to succeed in conducting a great, constructive work in mission lands in the face of conditions which now threaten not only missionary policies but the most sacred element of the missionary message, if such Board has not fixed for itself a definite and consistent policy for its work. Breakers are ahead which will try the timber of many mission barks. Great numbers of missionaries on the fields have become alarmed and some five hundred have made formal appeal to boards at home to save China from dangers which have developed under the influence of the Union Movement.

Through the doors which sentimentalists and antidenominationalists have opened enemies of the gospel itself have entered. The sentiment which makes conscience dull on points of Christian truth, imperils the Christian program, threatening first the things which are dear to a single denomination, they soon imperil things which are dear to all, and the task of good men becomes not so much the saving of a missionary method as saving the missionary message.

The following letter from a highly honored Presbyterian missionary to a Baptist missionary gives light on conditions which the missionaries face and from which they would have the home boards deliver them. How grateful we are that the Foreign Mission Board was given the foresight to set sails before this storm broke. We quote our Presbyterian brother's letter omitting the name, J. F. Love.

"I hope you'll put in some good work for all of our missions while you are at home. The China Continuation Committee is asking all the missions to endorse it and provide for its support. How do you and your church feel on the subject? I see no good in the movement, quite the reverse. I don't think that Committee is needed. Every church and mission is quite qualified to manage its own affairs. Each mission and church knows the situation better, and can manage more efficiently and economically than any outside composite body can do. Then there is a widespread feeling that the C. C. Committee will use all its influence—which is great—to free union among Chinese churches, and union on the Episcopal basis. All the articles in the Recorder speak of the Episcopacy as the basis.

The Recorder and the C. C. C. seem committed to this step. Is the Baptist Church ready to

turn over its China converts to the Episcopal Church? If not, you and your leaders in U. S. had better get busy. The big National Conference next spring will push union and try to stampede all delegates and the churches they represent into a union scheme, which means an Episcopal scheme if I am not mistaken.

Again, as you know, the leading men, those who dominate the policy of the C. C. C. are in favor of radical theology. This you know better than I do. Are we ready to surrender evangelical faith, the great basal doctrines of Christian truth to a Committee which leans the other way? To do so would mean a great calamity to true religion all over China.

On general principles is it not dangerous to give so much power to an outside Committee which is not responsible strictly to the Baptist of Presbyterian Church? Once permanently established it would have tremendous power, be like a big steam roller, because it would have the backing of all the boards at home. Such a committee would infringe the Christian liberty which belongs by right to all Christians. This Committee is really a growth and heir of the defunct Interchurch World Movement. The churches at home have happily seen the inadvisability of that movement. Why should we no encourage a similar movement here in China where the ill results will be far greater and far more difficult to counteract when once the movement has full swing? You Baptists are as great for Christian liberty as we Presbyterians are. Now sound your trumpet and get the Baptist hosts to ventilate the facts, and make—and the C. C. C. commit themselves and state their policy unequivocally! Get your church papers and State Conventions to take the matter up and get the facts. It won't do for the Southern Baptists to say, "We are not in it" We don't unite with the Northern Boards in their plans." If this thing is put over, it will bring powerful pressure to bear on your churches and pastors here, your converts here can't escape the pressure unless the church at home speaks out and helps them. Get the churches and the papers to speak and write plainly that we are opposed, our systems are opposed, to a great outside body being set up over our churches, this body not being responsible to your church. Your church can force—and—and—to state where you stand in your union movement on Christian truth? Do you connive at destructive teachings, at New Theology?

Why try to urge our converts into a Union which forces them to leave the Mother church? Turn on the light, brother. It is needed. Get men like—to put the facts before the Church from Texas to New York. The mass of Northern Baptists are opposed to the radical views of men like—. Get them to stand with you in this. You will help them and they you; you both will fortify your Chinese churches. But I must stop.

VOYAGERS AND WORKERS

J. F. Love, Cor. Sec'y.

The denominational and secular press have been carrying the news of missionary sailings to many lands. These young people have gone forth in high hope, with faith in God and the home constituency to face a lost world's need and plant their lives among the nations, confident of future harvests. Others are sailing these days which have their significance and suggest something of the expanse of our activities and give some idea of the horizons of our great and manifold work.

1. A few weeks ago Dr. W. A. Hamlett closed his labors in an important and singularly successful pastorate and came to Richmond for conference, and then to New York to sail away for the Near East. Dr. Hamlett is the Foreign Board's Representative for Palestine and Syria and whatever other Near Eastern territory our present work may expand into. He is known by great numbers of Southern Baptists as a man of culture and of marked preaching ability. The First Church, Austin Texas, gave him up reluctantly and still hold

him to their hearts while he goes to represent them and our Southern churches in the land of the Savior's earthly sojourn. Dr. Hamlett is to have his home in Jerusalem where as soon as a favoring nucleus can be gathered, we hope to have a Baptist church and other equipment for a great work which shall send out its lines of influence and cooperation into all the Near East. Dr. Hamlett has made repeated visits to the Near East, and has recorded his observations and impressions in books and articles. These personal visits and studies contribute much to his qualification for the work upon which he enters under the auspices of the Board.

Dr. Hamlett was accompanied by Mrs. Hamlett one son, and their little daughter.

2. Dr. Everett Gill of Kansas City, Missouri, is sailing Sept. 14th for Europe. Dr. Gill was for many years a missionary of the Foreign Mission Board in Italy. Retiring from the work, he has been pastor of Westport Baptist Church, Kansas City, for some two years. When the Foreign Mission Board made its new European Program, it made it with the distinct purpose that an American Representative would be selected and placed on the field to help the Board establish connections with the respective groups of European Baptists with whom we are to cooperate. The thought of the Board quickly turned to Dr. Gill, and at the June meeting of the Foreign Mission Board he was selected to fill this important place. He goes to his work not only with the training of the schools at home, but with years of missionary experience, on one of our European fields and with fine acquaintance with much of the new territory in which we have begun operation, and in which he will represent the Board. The site of his permanent residence has not been definitely chosen, but will probably be either Budapest in Hungary, or Bucharest in Roumania. His particular field of labor will extend over Spain, Roumania, Jugoslavia, Hungary, and into Southern Russia when ever it is found practicable for us to move up our lines and occupy this greatly important field. With Dr. Whittinghill, the Board's Representative for Italy, including Sicily and North Africa, located at Rome, and possessing superb qualifications for his office as Representative and President of our Theological Seminary at Rome, and director of other enterprises, we have in the going of Dr. Gill filled out our administrative program for Europe, and are settling down to constructive work in the religious rebuilding of the nations.

Dr. Gill is accompanied by Mrs. Gill and young daughter.

3. Dr. T. B. Ray, Associate Secretary of the Foreign Mission Board, sails from Vancouver, Sept. 15th, accompanied by Mrs. Ray and their little daughter Nancy for a tour of Japan and China, reaching in their journey the Far Eastern horizon of our work as Dr. Hamlett does toward the so-called Near East—a title which, by the way, lacks descriptive value for Americans. Dr. Ray and family will spend October in Japan, November in North China, December in Interior and Central China, January and February in South China. Missionaries and mission stations will be visited and a closer acquaintance with work and workers acquired.

May we not confidently ask our people to lift their petitions to our Heavenly Father morning, noon and night that in their journeys and their labors all these fellow-workers may have the blessings and superintending hand of our Heavenly Father. The days are portentous. A bewildered world is waiting to be led into the light. God give us one and all such companionship with the Savior and such yielding to the Holy Spirit that we may not fail our Lord in a time like this, nor desert the nations in their need. Surely these expansive horizons of our foreign mission work should challenge Southern Baptists to live great lives and venture upon great service for Christ. We stand under great responsibilities and before great opportunities.

RELIGION AND THE MOVIES

By J. B. Cranfill

When I was a boy I learned to play the fiddle. In this achievement I came up through great tribulation. My father was opposed to the fiddle, and it was the current belief in the little corner of the world where I was reared that the devil was in the fiddle. Happily there is a more tolerant view of this remarkably fine musical instrument now; if I had the time I could play the fiddle to my heart's content without any fear of ecclesiastical censure. There are, however, many wonderfully good and useful Christians who believe that the devil is in the moving picture show. If they aver that the devil visits the moving picture show they cannot by any means provoke a controversy with me, but I do not believe that the devil inherently is in the moving picture business.

I am writing this preface in order to introduce a matter that has been on my heart for many months, and that is the question of taking some steps to put religion into the movies. Anyone who now entertains a doubt concerning the tremendous and far-reaching power and influence of moving pictures is blind to the vitalities of our civilization. There is perhaps no single force now in the world as great as the moving picture show. It would not be an exaggeration to say that the moving picture shows throughout the world have a thousand times as many attendants as our churches and Sunday schools. In order to achieve this wonderful success they have, of course, many of our Sunday School students and church members. On the whole, however, the traditional moving picture has in it no element either of moral or religious value, and the element of intellectual value is almost negligible. The whole idea is one of entertainment. The man or woman or child who goes to the moving picture show while away a weary hour it may be, or spends the time in simply being amused.

I want to see the moving picture business brought under tribute to God. I believe that a great corporation should be organized in America to saturate our social life with moving pictures that will stage before the eyes and hearts of our young people the great cardinal principles of our faith. I know that great difficulties would at once present themselves to us, but these difficulties are not insuperable. We have waited all too long to take charge of this great engine of power.

I am asking every reader who feels with me that I have touched upon a vital subject to write to me at 824 Wilson Bldg., Dallas, Texas giving me his or her view about the matter, and advising me whether or not the writer would be willing to join hands in the organization of a company to do the great and immediate thing I have herein suggested.

I have no ax to grind, I want no man's money. I do not want a job. All I want is to serve the Master. If you think we can perform a high service for the Master by Christianizing the movies, write to me and write to me now. Dallas, Texas.

In this issue we are publishing a street scene of East Capitol Street of Jackson taken from the Old Capitol Building looking West. To the right of this picture is a splendid view of the First Baptist Church where the Baptist State Convention and Pastor's and Laymen's Conference will be held beginning November 14 and running through the 17th.

The large building on the corner to the left in this picture is the Merchant's Bank and Trust Company, who have an advertisement in this issue. Incidentally, the President and active Vice-president of this bank are both members of the First Baptist Church and are two of the leading Baptists of the State.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN—Clinton
 Second V. President—MRS. M. F. DOUGHTY—Shaw
 Third V. President—MRS. C. LONGEST, University
 Fourth V. President—MRS. JEFF KENT, Forest
 Fifth V. President—MRS. JAMES CHAMPLIN, Hattiesburg.
 Sixth V. President—MRS. R. L. BUNYARD, Summit
 W. M. U. V. President—MRS. A. J. AVEN, Clinton
 Rec. Sec'y.—MRS. P. I. LIPSEY, Clinton
 Young People's Leader—MISS FANNIE TRAYLOR, Jackson
 College Correspondent—MISS MARY RATLIFF, Raymond.
 Training School Trustee—MRS. J. L. JOHNSON, Hattiesburg.
 Margaret Fund Trustee—MRS. W. J. DAVIS, Jackson
 Mission Study Leader—MRS. H. J. RAY, Grenada
 Personal Service Leader—MRS. J. HENRY F. BROACH, Meridian
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson
 White Cross Work—MRS. HENRY F. BROACH, Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson.
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

SOUTHERN BAPTIST EDUCATION ASSOCIATION

The meeting of the Southern Baptist Education Association will be held in Birmingham, Ala., December 4-6. The change of date is made so that the members may have the opportunity also to attend the meeting of the Association of Colleges and Secondary Schools of the Southern States which will be held in Birmingham, Ala., December 2-3. Our school men are interested in the plans of this latter Association and by coming a few days earlier they will have the advantage of the discussions in both Associations. We are planning to have Baptist educators occupy the prominent pulpits on Sunday for addresses on Christian education. We make this announcement now so that our members may arrange their plans for these two meetings.

OCTOBER

The drama of the year is moving rapidly toward the autumnal climax. Each month of our W. M. U. year is cast for an important part in the direct achievement of our plans and aims. Again as in previous years, OCTOBER is to be observed as ENLISTMENT month. Not the kind of enlistment that consists merely in having one's name on the "roll", but enlistment for SERVICE—true-hearted, whole-hearted service.

There is a wonderful passage in 2 Chron. 30: 20-21 which every society would do well to remember. It speaks of the work of Hezekiah, and says, "He wrought that which was good and right and truth before his God, in every work that he began in SERVICE, he did with all his heart, and prospered." Truly this is an ideal to keep in mind, whether as individual or society.

I would also call your attention to the recommendations of your State Executive Committee, and suggest that societies give much of OCTOBER to the study of the State Policy and our W. M. U. plans. With the coming of invigorating OCTOBER days, local organizations will be thinking and planning for their Mission Study Classes. Of course if you have not already started your class in "Laborers Together" you will want to do so right away. This is Mississippi's very own book, and when, at our next State convention the Mission Study report is given, "Laborers Together" like the name of Abou Ben Adhem must lead the rest. Because of the making of many books, if you should need further suggestions, your local mission study leader will find helpful and sympathetic cooperation in our splendid State mission leader, Mrs. H. J. Ray, of Grenada.

Another beautiful opportunity for Service, that is claimed for OCTOBER, is supplying the Missionaries Library Fund. I am particularly anxious that the first consignment of books go forward, at least by the middle of OCTOBER, then they will reach our dear girls for Thanksgiving.

I realize that these are busy days, days when our hands and hearts are filled with the many duties incident to the "call of autumn", and

yet I am sure we will all find time for that which is of supremest importance, "the noblest, the worthiest thing in life". And even as it was with Hezekiah, may it be with us, that we wrought that which was good and right and truth with all our hearts, and in every work that we began in SERVICE, it PROSPERED.

MRS. A. J. AVEN
 Pres. W. M. U.

"IT MAKES NO DIFFERENCE"

"It makes no difference who sang the song
 If only the song was sung;
 It makes no difference who did the deed
 Be he old in years or young;
 It makes no difference who ran the race,
 So long as the race was run;
 So why should the winner be proud of himself
 Because it was he who won?"

If the song was sweet and helped a soul,
 What matters the singer's name?
 The worth was in the song itself
 And not in the world's acclaim.
 The song, the race and he deed are one,
 If each be done for love;
 Love of the work, (not love of self),
 And the score is kept above."

MRS. H. J. RAY,
 Grenada, Miss.

DEER CREEK ASSOCIATION

The W. M. U. of the Deer Creek Association held its meeting at Arcola, beginning the evening of the twelfth of September with a playlet by the young people and a sermon on "Christ and Womanhood", by our beloved Rev. H. L. Martin.

On the morning of the 13th we met at eleven o'clock in the Methodist church where a splendid program was carried out. The ladies of the Deer Creek Association responded beautifully to any call brought by their Superintendent that it is a pleasure to work with them. I wish to thank each one for their cooperation in this, my first, year as Superintendent.

During the business meeting several things of importance were discussed. We voted to send a box to a frontier missionary and to the surprise and pleasure of the Superintendent her expense fund was raised from twenty cents to thirty cents per member. In the future our W. M. U. Association will meet at a different time and place.

The ladies of Arcola served a splendid picnic dinner. We spent the afternoon in the men's meeting and Miss Minnie Landrum gave her splendid address there.

MRS. J. F. SCULL
 Supt. Deer Creek Asso.

LEBANON ASSOCIATION

The Twenty-eighth Annual Session of the W. M. U. of Lebanon Association met with the Oral Baptist Church Tuesday, September 6th. The Associational program suggested in the Baptist Record was carried out, with our beloved Superintendent, Mrs. E. N. Pack, in charge of the meeting.

Mrs. Bruce Hilburn led the devotional and talks were made by the following: Mesdames J. L. Johnson, A. L. O'Brian, M. J. Derrick, R. B. Stapleton, B. F. Meyers, Jas. Champlin and W. F. Yarborough. The meeting was well attended and a spiritual blessing to Lebanon Association.

A bountiful dinner was spread at noon by the good women of the community.

The following officers were elected for the coming year:

Mrs. E. N. Pack—Superintendent
 Mrs. Ward Hubbard—Asst. Superintendent
 Mrs. J. M. Smith—Sec'y and Treas.
 Mrs. B. Hilburn—Young People's Leader
 Mrs. W. J. Cleveland—Mission Study Leader

Mrs. B. F. Meyers—Stewardship Leader
 Mrs. J. E. Barnett—Personal Service Leader
 Respectfully,
 MRS. J. M. SMITH, Sec'y.

STANDARDS OF EXCELLENCE FOR MISSISSIPPI W. M. U. ASSOCIATIONS

1. An organization with Superintendent, Treasurer, Young People's Leader, Mission Study Leader, Personal Service Leader and Co-Field Workers.

2. An Executive Committee composed of the above officers.

3. A meeting of this Executive Committee each quarter.

4. A quarterly Rally in each Association.

5. Meeting of Apportionments.

6. All Organizations sending in Quarterly Reports to Superintendents Corresponding Secretary and Young People's Leader.

7. Two-thirds of officers of Associational Union and one Representative from each society present at annual meeting of Association.

8. At least one Representative from each church having a society, present at Annual District Rally.

9. A standing Committee of Publications, having as their ideal, the Baptist Record, Royal Service and Home and Foreign Fields and as many periodicals as possible in at least one-half of the homes in the Association.

10. Every President and Leader a subscriber to the Baptist Record, Royal Service and Home and Foreign Fields.

11. An Expense Fund be provided for associational expenses. Unions attaining any six points placed in Class C. Union attaining any eight points placed in class B. Union attaining any eleven points placed in class A, and on the Honor Roll.

MISSIONARY STORIES FOR YOUNG AND OLD

Once there was a boy who loved books, but had not many of them at his command. Searching one day, in an old trunk in the garret, he found a volume of missionary biographies. Eagerly he read its thrilling stories. Today he is teaching in one of our great colleges in China. He says that book sent him there.

Today there are many missionary books read by young people, but there is now running in Kind words beginning with August 7th, a series of missionary biographies that have a peculiar charm for Baptist young people because they tell the thrilling stories of our own pioneer missionaries. The very caption of the series is fascinating—"The King's Own". And don't you know they will want to read about "The Man Who Came from Heaven", "The Man Who held on Tight", "The Man Who Sewed on Heads", "The Woman with the Heart of Love"? These are but the beginning of the good things which Mrs. Una Roberts Lawrence, Young Peoples' Leader in Arkansas, has found for them in old files and magazines, and has written out in her inimitable way. They are delightful for reading in the family circle; they will add charm to any B. Y. P. U. or Y. W. A. program; they can be adapted to the children in their study hour. They will bring laughter, they will bring tears, but best of all, they will bring a deep and abiding conviction that it is a wonderful thing to be one of the "King's Own", a Soldier of the King of kings to follow the blood-red Banner of the Cross, as the hosts go forth conquering in the name of the Christ.

The Sunday School Board has bought the rights and will bring these stories out in book form about January first. This book will be made the basis of the Heroes of Faith series for the Juniors next year. This year they have had the twelve "Shields of Faith". Next year the series will be called "The Sword of the Spirit".

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

WEST CORINTH B. Y. P. U.

I am glad to report that the West Corinth Baptist Church now has organized and operating a B. Y. P. U. We have a good number on roll, and our purpose is to double our number.

The young people like the work and God has given good interest. The President, Mr. Hosea Fryer is a good leader and a man that loves God. Pray for our work here.

Sincerely,
Miss ETHEL BAKER

LAUDERDALE COUNTY ASSOCIATION

Lauderdale County Association convened Wednesday Sept. 21st. 10 A. M. with the Daleville Baptist Church: J. M. Stone presiding as moderator and W. W. Collier as recording secretary and treasurer. After messengers and visiting preachers were seated the association proceeded to elect the present officers for another year. There were twenty seven churches represented which was 100 per cent of the churches in the county.

The moderator dispatched business in a business like way and every thing moved along with harmony throughout the session of two days.

Dr. P. I. Lipsey and the writer

were among the visitors and were gladly welcomed to seats. Rev. W. H. Harrison the wide awake pastor and that large hearted preacher Rev. J. L. Williams gave all a cordial welcome and did every thing possible for our enjoyment. Entertaining ability and all could not be excelled. The association meets next year with Councilville Baptist Church 12 miles south east of Meridian.

Yours in the work,
L. E. Lightsey

BURNSVILLE MISS.

We closed our meeting at Burnsville Mississippi in Tishomingo County, September 15. Bro. W. C. Bryant of Tupelo Miss. did the preaching and labored faithfully throughout the week. He brought us some good sound gospel messages and through his work the church has been greatly strengthened.

Mr. McCord of Tupelo was with us also and his work in the singing added greatly to the success of the meeting.

The revival was a success in every way, there being several conversions during the week.

The church at this time being with out a pastor called Rev. W. C. Bryant who did the preaching, to be

their pastor for the next associational year. Bro. Bryant was greatly beloved by all who heard him and we feel that he will be an asset to the Church and a great help to all the Christian people as well as to the town at large. May God's richest blessings be with Bro. Bryant and his work and may the next year be the banner year for Burnsville and for the advancement of Christ and his Kingdom.

FOUR MEETINGS

Rocky Creek

Our first meeting began at Rocky Creek, George County, July 27th and closed August 5th 1921. We had for our help Rev. M. A. Phillips, Eagle Lake, Texas. Brother Phillips knows the gospel and preaches it with power. We had nine additions to the church, seven by baptism and two by letter. One joined last Saturday night and I baptised her Sunday, making ten in all. We also had nine volunteer for service, five girls and four young men. These young men are making preparation to preach the gospel.

AGRICOLA

We began at this place August 6th and closed the 11th. Bro. M. J. Derrick came to us on Sunday night and did the preaching until the close of the meeting. It is useless for me to say he preached the Gospel with power for all who know him know it to be true, for the meaning of his name is power. Bro. Derrick is good help. The people enjoyed his sermons very much. Four by baptism

and ten by letter. This church is without a house of worship, but we hope to build in the near future.

UNION AND SHADY GROVE

The meeting here began August 20th and closed on the 26th with Bro. J. G. Gilmore doing the preaching, which was of the Apollistic order. Salvation by grace through faith alone. Bro. Gilmore dished it out in great chunks and threw it in the congregation like dynamite. Not many preachers preach the gospel as Bro. Gilmore, plain from the shoulder, without the law having anything to do with salvation. One by baptism and six by letter. We went from here to Shady Grove August 27th, closed September 2nd. Here he preached to the delight and edification of the people. The church was greatly strengthened. Some Pedoes are beginning to believe they are standing on sinking sand. I think I will baptize some of them. Got ten by baptism. Both churches invited him back next year.

J. E. LOWE, Pastor

Attention is called to the advertisement of The Merchants Bank & Trust Co., of Jackson, in this issue. This is one of the largest banks in Mississippi. Its President is J. M. Hartfield, Chairman of the Board of Deacons of the First Baptist Church, and its Vice President is O. B. Taylor, Treasurer of the First Baptist Church and Chairman of all the Committees for the entertainment of the Convention in November.

Is it Worth a Sacrifice?

If you wanted to buy a home, an automobile, or even a new dress, or a suit of clothes, you would not hesitate to deny yourself some of the luxuries or even some of the essential things in life in order to procure the object of your desire.

For the joy of a pleasure trip, one does not hesitate to practice econom yand rigid self-denial for a season, if need be.

The history of parenthood is largely a history of loving self-denying service for sake of the children.

Shall we love God any less devotedly than we do our pleasures or our children?

When His work must have more funds or suffer, shall Southern Baptists turn a deaf ear, when by eliminating luxuries and practicing a little self-denial they could meet their obligations to that work through the payment of their subscriptions to the 75 Million Campaign?

Baptists of Mississippi, the eyes of men and of angels are upon you, looking to see if you will complete what you began.

Our mission interests, foreign, home and state; our over-flowing academies, colleges and seminaries; our orphanages and hospitals; and our relief and community work, all enlarged their operations upon the strength of larger receipts from the Campaign. Would you cripple all of them by your failure to meet your pledge just because times are not as prosperous as they were two years ago?

Baptists are not children; they are not cowards; they are

not quitters; and we do not believe they will forsake their Lord and His work in an hour of need.

Let's pay our campaign pledges just as fully as possible and

DO IT NOW!

R. B. GUNTER, Cor. Secretary

SIX REVIVAL MEETINGS

On July 17 our meeting began with Bethsaida Church, Montgomery County. Bro. T. H. Winters came to us on Sunday evening and helped the pastor do the preaching and Prof. C. W. Winter leading the singing for us. We had ten additions to the church, one by letter and nine by baptism. We had large crowds each service and the church was greatly revived spiritually. The meeting closed Friday.

Going to Poplar Creek on the fourth Sunday, 24th of July, with Bro. T. H. Winter assisting pastor in the preaching and Prof. C. W. Winter and Bro. George Booth leading the choir. We had five additions to the church by baptism and large crowds at every service and good attention. The writer asks for the prayers of the brethren for Poplar Creek Church. That the ill feeling between some of the members may be removed and their hearts be filled with the love for each other and that God may be glorified.

Going next to Poplar Springs on the fifth Sunday, July 31st. The pastor doing the preaching with our son Prof. C. W. Winter leading the choir. We had only one addition by letter. The church was greatly revived spiritually and had great crowds at every service. We hope for a great harvest in the future.

Going then to Milligan Springs on the first Sunday, the 7th of August, Bro. J. F. Mitchell helped in the meeting. Our son Prof. C. W. Winter assisting Bro. Oliver in leading the choir. Baptised five at close of the meeting. Had a house full at all the services with close attention and the church greatly revived spiritually.

Going then to Bethlehem on the second Sunday, 14th of August. Pastor doing the preaching with his son Prof. C. W. Winter leading the choir. Had four additions by baptism. The church doing great things for the Master. They have a good B. Y. P. U. that is doing good work, as good as any in the county, and a good live Sunday School.

The next meeting was to help in the meeting at Pine Bluff. Bro. Buens Churches, pastor. Had great crowds and attention. Twelve baptised at close of meeting. God was with us and we had great blessings and we shall ever remember the joyous services we had at Pine Bluff. This closes the revival season of meetings in our churches.

Written by the Pastor's Wife,
MRS. W. P. WINTER

CALHOUN ASSOCIATION

The 46th session of the Calhoun Association met with Meridian church Tuesday, Sept. 13th, and lasted 3 days.

From the first it was seen that this session would be the best for many years. It was organized by electing Rev. S. H. Shepherd Moderator, L. E. Roane, clerk and J. E. Simpson, treasurer.

We had many visitors, among them being Dr. Lipsey, Dr. Kimbrough, S. P. Andrews, J. P. Mitchell, O. C. Cooper, all ministers.

The spirit was present in great power, and all the reports were good and discussed excellently.

We have 32 churches now, 2 were not represented. One came in at this session. Twenty-nine reported the first day. Five reported no baptisms, while 27 showed a report of 307 baptisms.

Among these were Concord, 23; Bethel 23; Calhoun City, 22; Gaston Springs, 20; Derma, 19; Mt. Moriah, 16; Spring Creek and New Liberty, each 15; Duncan Hill, Vardaman and Pleasant Ridge, 14 each; Rocky Mount, 13; Sarepta, 12; College Hill, 11; and Mt. Comfort, 10.

The total membership for these churches is up around 4000, three of them reporting more than 200 each.

The finances will reach up near \$2500.00.

We have some splendid Pastors in this county, and we now have 2 preachers who have been ordained within the last 6 weeks, and with them some 6 or 7 who have answered the call to preach within 2 years.

Our church membership is growing rapidly, and is showing wonderful improvement in its organization for church work.

The next session of this association will be held at Spring Creek, one of the oldest churches in Calhoun County, beginning Tuesday after the second Sunday in September, 1922.

LESLIE E. ROANE, Clerk

MARSHALL COUNTY ASSOCIATION

The Marshall County Association met in its first annual convention with Carey Chapel church on the 14th, inst.

Rev. E. L. Wesson was elected moderator, Hon. Boyd Watkins, Clerk, and Tracy L. Harris treasurer. The associational sermon was preached by Rev. J. P. Horton. Bro. Wesson makes an ideal moderator and expedites business with snap and grace and also manifests the sweet Christly spirit which makes people love to follow him.

We had with us Dr. R. B. Gunter on the first day, who made a splendid address on the work of the State Board. I believe that our people especially the masses better appreciate and understand the work of the State Board than ever before.

We also had with us on the second day, Mrs. C. C. Longest of Oxford, who made the most instructive and 'inspirational' address on woman's work that we have had yet. She also held a meeting with the women in the afternoon in a nearby home.

J. P. Horton was elected messenger to the Southern Baptist convention. The association adjourned to meet with Potts Camp Church on Wednesday after the Third Sunday in September 1922, which is one week later than it met this year.

The county association is a success and as we become adjusted more to the change it will be a greater success.

J. P. HORTON

ARBOR GROVE CHURCH
CHICKASAW COUNTY

Our meeting was held with this church the fourth week in August.

We had the Houston pastor, Bro. Hodges engaged to help us, and he

assembled with us Sunday night getting ready to preach his first sermon for us when news came that his father had died over in Alabama, so he left immediately, so pastor A. C. Ball preached.

On Monday Bro. F. O. Martin preached with spiritual power far beyond the power of us all.

He did all the pulpit work the rest of the week and his preaching was greatly appreciated and accepted which was evidenced by the large church house being packed to overflowing, and several professed faith in Christ.

Bro. Martin is a student in Mississippi College now entering his second year.

He entered the ministry from Arbor Grove and we were glad to have him with us in his first revival.

Two joined by letter and five by experience.

A large crowd gathered at the water Saturday morning and at the request of the pastor, Bro. Martin administered his first baptism to five happy souls.

The church requests him to assist us again next year.

Bro. pastor, keep your eyes on Bro. Martin if you want a splendid preacher, a good revivalist, and singer to help you in your meeting next summer.

A. C. BALL

LADIES AID SOCIETY

Miss Bama Richardson was a member of Union Baptist Church, Chalhybeate, Miss.

God in His infinite wisdom called her to her reward Feb. 22, 1921. Therefore be it resolved:

1st That in the going away of Miss Bama the church has lost one of its most consecrated members. In her modest unassuming way she always made the work of the Master first.

That the L. A. S. has lost one of its most devoted members and ardent workers for the cause of Christ.

2nd That we bow in humble submission to the Master's will, our loss is Heaven's gain.

3rd That we extend to her bereaved father, brother, sister and other relatives and friends our sympathy. And that a copy of these resolutions be sent to the Baptist Record for publication. A copy be placed on the minutes of the L. A. S. and a copy be sent to the Southern Sentinel for publication.

MRS. W. M. MEEKS

Mrs. J. B. BLACKWELL

MISS MARY TOMLINSON

Committee

GRENADA

Sunday Sept. 11th was a great day for the 1st Baptist Church at Grenada. We had one hundred and seventy-nine present in the Sunday School. Fine congregation for the morning service. Five splendid people united with the church. We are happy in having Dr. W. E. Farr as our Pastor. Bro. Farr is giving us some splendid Gospel sermons much to the delight of his congregation.

Our new pastorium is nearing completion, this being built on one of the best lots in the city.

Grenada County Association met with Pleasant Grove Church, eighteen miles east of Grenada on Sept. 7th and 8th. We had a splendid meeting. The reports were all good and well discussed. The next session will be held with the Holcomb church on Wednesday after the first Sunday in September 1922.

With Bro. Farr as our efficient and capable leader, we are expecting great things in the future for our church.

With good wishes for the Record,
Fraternally,

U. L. KIMBROUGH

Baptists Will Be
Welcomed

This institution has attained its present position as Greater Mississippi's Greater Bank by reason of the service it gives and because our depositors are made to feel at home with us.

We want to welcome a great host of Baptists at the State Convention in Jackson in November, and while here each one is invited to make our bank headquarters. Our facilities are at your service.

We pay 4 per cent on Certificates of deposit and every dollar is guaranteed not only by our nearly five million dollar resources, but also by the State Guaranty Law.

THE MERCHANTS BANK &
TRUST COMPANY

"THE GUARANTEED BANK"
JACKSON, MISS.

DANDRUFF
Quickly disappears when
Tetterine

is applied. Fragrant and Soothing.
60c at your druggist's or from the
SHUPPINE CO., SAVANNAH, GA.

STONECYPHER'S
POTATO BUG KILLER

Protects Your Whole Garden.
Hasten to your druggist and lay in a supply of this efficient but inexpensive friend to the gardener, which promptly does away with bugs, which would like to destroy all your vines and small plants. For Sale by All
DRUGGISTS, SEEDSMEN and GENERAL STORES.

ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture. Mono-acetic acid ester of Salicylic acid.

Hillman College alumnae and Clintonians too, are glad that Miss Myrtle Mitchell is now superintendent of nurses at the Mississippi Baptist Hospital. Miss Mitchell is a young lady who by her own effort and merit has gained a justly deserved recognition of excellence in her work. She is a worthy successor to others who have done good work in her place.

Speaking of those who have held the place of superintendent of nurses, at that hospital, there is Miss Sallie Stamps. Miss Stamps is considered by many doctors, patients and patients' relatives to be the best nurse there is. I myself think she is pretty good. She was the first head nurse of the Mississippi Baptist Hospital and stayed with that institution to the satisfaction of all concerned until during the war she entered the army nursing corps. Offering herself for service early in the war, she was asked by the Medical Corps of the army to remain at her post to train nurses for duty with the army. Later she was called to active army service at a port of embarkation where she battled valiantly to save those ill with influenza. Still later she was sent to France and at Brest after the armistice she waited on the sick, often wading in mud knee deep to reach the tents of the sick. Here, distant both from the enthusiasm of the early months of the war at home and from the fervor of battle, this brave woman quietly displayed colored heroism, daily serving the helpless without spur of reward or hope of commendation, comforting and cheering those who were wounded and those who were diseased, working under conditions both unpleasant and unsanitary, but never complaining because then it would have been unpatriotic and now it is useless. Why dwell on that "rest camp"? The soldiers of the A. E. F. know Brest! But conditions like this undermined the strong woman's health. Recently she has been recuperating at the government hospital at Fort Bayard N. M. She is spending a month at Colorado Springs. When I saw her a few days ago she was looking splendidly and was as cheerful as ever. She says she is not yet quite well. I am sure that her many Mississippi friends will be glad to write to her at 328 Cache La Poudre St., Colorado Springs, Colo.

The American Bar Association jumps on Judge Landis for holding on to his job as a Federal judge while he holds down the lid of organized baseball as dictator. For the former job he gets a salary of \$7,500 a year and for the latter work \$42,500. He began this arrangement early in 1921. He was offered \$50,000 to take the baseball work but chose to do the work of both places for a total of \$50,000. The bar association condemned the judge because his conduct was "unethical." Since one of my best friends, Judge Robert B. Ricketts of Jackson has in the Clarion-Ledger publicly approved the Association's resolution, I am afraid to say that some of the lawyers must have wanted Judge Landis' job. But it strikes

me that about the only thing "unethical" about it was that it had never been done before. One does not have to read Chicago papers to learn that Judge Landis does more for good government in Chicago than its pro-German mayor does against good government. And that is a great deal. In Chicago good men praise Judge Landis and bad men fear him. Fearless, honest judges are not as plentiful up there as they should be. I am glad Judge Landis held on to both jobs. Both need strong men and he is strong and fearless and honest and attends well to both jobs. As for his pay we are accustomed to hear that virtue is its own reward. I am glad that for once virtue is being rewarded otherwise. I do not object to a good man getting money honestly. I much prefer that good men have money than that bad ones should have it. It seems good that a man whom men respect should be rewarded for honesty. It gives backing to our old acquaintance of the copy-book: "Honesty is the best policy." Mayhap a few will be persuaded to be honest if they learn that it pays. That's not the best incentive but it's better than none.

As an ex-soldier, I am ashamed of the terms of the separate peace treaty between the United States and Germany. The New York World calls it "a sneaking peace." And so it is. We claim for ourselves all the rights granted to us, as one of the allied and Associated Powers, under the treaty of Versailles, and yet we specify that we shall not be bound by anything in that treaty. We claim rights to have a part in disposing of the mandates to the former German colonies which will be apportioned under the League of Nations, and yet we stoutly disclaim any assent to that part of the Versailles Treaty which establishes the League of Nations. The negotiators of the new Berlin Treaty sneered at Mr. Wilson because all of the negotiations of the Versailles Treaty were not "openly arrived at." And yet before the Versailles Treaty text was published everyone knew what its provisions were. And the Berlin Treaty was negotiated by a man whose name was hardly known and its provisions were absolutely a state secret until the text was published. To paraphrase Cicero, "O Tempora; O Mores."

I see in the Record that Prof. Perrin Holmes Lowrey is to continue his "deaning" at the head of the department of English at Blue Mountain College. That's good. Professor Lowrey has almost as many friends in Mississippi as Senator MacLaurin had, and he knows their names, faces and families. I also read that he is considered by a distinguished editor as the leading young poet in the English-speaking world. I am glad that the distinguished editor agrees with me. That reminds me that when Dean Lowrey was Cadet Lowrey he and I were ground-availing around in Texas. Now I point with pride to the fact that one day I loaned him twenty dollars "until he could sell some stuff." I got the

money back pretty quick but he never told me how many poems were sold for twenty dollars. As he is both poet and aviator I dub him the D'Annunzio of Mississippi. He has captured many cities but unlike the Italian has never had to give up any of them.

The Columbia Association, convened with East Columbia church on Sept. 9th, at 10 A. M., with eighteen churches represented. This is all the churches in the Association. Rev. T. D. Cox, was re-elected as moderator, Rev. E. R. Bell, Treasurer and Miss Jennie Watts, as recording secretary. This Association continued its session until Sunday 4 P. M. with 100 per cent of the messengers remaining throughout the session.

J. E. Byrd of the state board, Rev. S. A. Wilkingson from Woman's College Hattiesburg, Miss Fannie Traylor our state worker and the writer were cordially welcomed by the association

I am happy to say Columbia Association is doing great thing. They know how to make visitors in every way feel welcome.

L. E. LIGHTSEY

GOOD MEETING IN ALABAMA.

Just returned from a five day's meeting at Antioch church Washington County, Alabama, with Bro. A. J. Daugherty. There were twelve addition, four by letter and eight by baptism. The church is following the leadership of Bro. Daugherty and paying its subscription to the 75 million campaign.

The Antioch people are a fine people and know how to entertain. Their care in the feeding the visiting preacher was an evidence of their orthodoxy. There were few chickens that entered the ministry on account of sorehead, as they don't deem it wise to have soreheads in the ministry.

Edmund H. Garrett.

A GREAT BAPTIST ENTERPRISE

1. The Foreign Mission Board of the Southern Baptist Convention is responsible for Baptist Mission work in 18 nations of the world.
2. The Board has 469 foreign missionaries under appointment, and 978 native workers.
3. It has 9 theological schools, 11 colleges, 25 high schools and 587 schools of lower grade, a total of 632 schools.
4. It has 12 hospitals, in which 154,070 treatments were given last year.
5. There were 6,998 baptisms in 1920.
6. More than 350 churches are without houses of worship.
7. During the present year 64 missionaries have been appointed, and the force of native workers is being largely increased from the products of our Christian schools on the foreign field.
8. The work is expanding rapidly, importunate fields which present great opportunities, and missionaries and money are inadequate.

The need: (1) Your prayers for the work and the workers. Set this greatest Christian enterprise in the center of your prayer-life; (2) The work needs the lives of many young people who are qualified for it; (3) More liberal giving to care for the immediate, pressing necessities of a work which has lately been greatly enlarged. The work has expanded on all fields and we have added eight nations to our Foreign Mission responsibility. Increase the size of your gift correspondingly.

J. F. LOVE, Cor. Sec'y.
Box 1595, Richmond, Va.

Mississippi College

391 college men enrolled 1921 with 44 receiving degrees.

A faculty of the highest efficiency, Mississippi College is one of the four Colleges in our state on the accredited list of the Southern Association of Colleges.

One of the finest athletic fields in the state, and the greatest coach in the South.

Work Opens September 14th

For catalogue apply to

J. W. Provine, Pres.

Clinton,

Mississippi

THE VALUE OF CHRISTIAN EDUCATION TO DENOMINATIONAL EXPANSION

By C. B. Williams, Professor New Testament Greek and Homiletics, Mercer University.

The denominational college, one of the instruments for imparting Christian education; is the creature of the denomination. Therefore, the denomination can reasonably expect, and even, justly demand, that the Christian education imparted in our denominational colleges shall contribute to the expansion of the denomination.

First, it is education communicated by Christian teachers. No one can teach what he does not know, nor can he communicate what he does not possess. So there can be no Christian education, in the fullest sense of the term, unless it be imparted by a personal follower of Christ who has attained to a reasonable degree of Christian culture.

Secondly, it is education imparted with the definite purpose of inducing those taught, if not already Christians, to become so and to continue as learners of Christ. His teachings, spirit and ideals.

Thirdly, Christian education is that education which seeks to regulate all thinking and living according to the principles and ideals of the Christian religion; in other words, it is the education which has as its goal transformation of all individual and social life until all individual character and the whole social order shall reflect the spirit and ideals of Christ.

To sum up in the form of a definition: Christian education is that Education (including the known languages and literatures, of the sciences and philosophies, as well as religious and moral principles) which is communicated by a Christian personality to receptive personalities capable of being influenced by Christian personalities and by Christian truths, and to the point of yielding to Christ the Savior and Lord an ideal of life, and through these yielding personalities further to transform all personal and social life that it may conform to Christ's ideals.

But what do we mean by denominational expansion?

First, true denominational expansion is not mere numerical increase of our church membership. The swelling of great church rolls is desirable only when the hearts of all those who are enrolled are transformed and whose lives are committed to the principles and practices of the Gospel.

Second, denominational expansion is not mere wielding of greater external power. Some think the Catholic church is increasing its external power over the American government industry and economic life. If this were true it is not that genuine denominational expansion about which we are speaking in this article.

Third, but true denominational expansion should mean fundamentally, evangelistic propaganda for the leading of others to the acceptance of Christ and their personal alignment with our denomination. In other words, expansion must be extension, both as to individuals and territory.

Evangelistic expansion means making of disciples of the largest possible number in the territory already partially evangelized, and the reaching out to previously occupied territory, that all may know Christ and the truth. That is, evangelistic expansion means revivalistic effort at home and missionary propaganda abroad.

Fourth, denominational expansion must also mean the enlargement of educational ideals of the individuals and churches composing their denomination. According to Paul's dictum in Roman's 12:2, "Be ye transformed by the renewing of your mind," all expansion of the individual depends upon the renewal of the intellect (the nous); that is, upon educational expansion which deals centrally with the intellect and the reason. Intellectual expansion is not the goal but a step on the race track to the goal. Intellectual education is not an end, but a means to a worthy end, and that end, according to the Christian program, is the highest spiritual and moral development of the individual and through the individual of the whole social group. The ancient Greeks and the modern Germans made intellectual and rational culture the end of human desire and effort, but Jesus and Paul make the spiritual and moral goal the highest end of man's ambition and endeavor. But this does not mean that Jesus and Paul ignore or even belittle, intellectual and rational culture. Far from it. They would have us believe in and achieve a perfect fellowship with God (our highest spiritual end) and perfect social relationship with their fellowmen (our highest moral end). In order to attain to this highest spiritual and moral goal, they would have us tread the path of intellectual expansion, by training the intellect to know the truth, to reason out the relations of God and man and His world, and ponder and persist in the highest spiritual and moral ideals. Thus the mind properly trained with Christian education sharpens the edge of the spirit and makes spiritual truths and moral ideals more beautiful and attractive, yea, even dominant over one's thinking, feeling, willing, and living. Surely denominational expansion, to be consonant with the Christian's ideals, must include intellectual expansion, which demands a great educational program.

Fifth, denominational expansion must include also an enlarging social program to help delinquents, defectives and all others, and so lift the whole social order, that men may do justice to all, and love and forgive one another as brothers. Certainly Christianity is a social religion and any expansion of a Christian denomination that leaves out the social program is incomplete and far below the teaching and ideals of Christ. Christianity furnishes us with the only solution available for all our modern social ills. Robert Browning was correct when he said:

"The acknowledgment of God in Christ.

Accepted by thy reason, solves for thee

All questions in the world, and out of it,

And hath so far advanced thee to be wise."

First, Christian education in our denominational colleges trains the ministers and missionaries who lead in our evangelistic, educational, and philanthropic programs. Our brethren in Rhode Island, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Tennessee, Kentucky, Arkansas, Texas and the other states, planned founded and fostered our Baptist institutions, such as Brown University, Richmond College, Wake Forest, Furman, Mercer, Howard, Mississippi College, Carson and Newman, Union, Georgetown, Baylor, etc., primarily to educate ministers of the gospel—the evangelists, pastors, and denominational leaders. The wisdom of their course has been justified by the splendid evangelistic, missionary, and philanthropic achievements of our denomination in the last fifty years associated with missionary expansion, and although he did not execute his plan to build one central Baptist University for Southern Baptists, he did a far greater thing, inspired the leaders among his brothers in the various states to found Baptist Colleges in the separate states. History has shown that the denomination that did not educate, has, like the Irishman's cat fish, "shrunk up." Eighty years ago the Baptists were divided into two wings, the primitives and the missionaries, the former repudiating schools and refusing to foster Christian education, the latter building great colleges, seminaries and universities and fostering Christian education. The former, numbering about 100,000 then, number less now; the latter, numbering about 100,000 then, have grown into 6,000,000 at home and abroad.

Again, we must note the largeness of this task in the denominational colleges. They have educated nearly all of our ministers and missionaries. Mr. John R. Mott found out a few years ago that out of 1,821 college graduates in the leading theological seminaries, 1,707 were from denominational colleges, while state institutions had furnished only 114. That is, the Christian colleges furnish 94 per cent of our young ministers. Of all the missionaries sent out into the foreign lands, over 90 per cent are trained in Christian colleges, and less than 6 per cent in state schools. The University of Texas with two thousand students has given to the Baptist ministry only three of its graduates, and about the same proportion to other denominations. Another great university, which has matriculated over 22,000 students, has furnished only one graduate for the ministry. On the other hand, Baylor University has given one-fourth of its students to the ministry. The average of all our Baptist colleges in the South is about 24 per cent. None of us can calculate the tremendous power of the denominational colleges in the denominational expansion when we reflect that about one-fourth of our graduates go into the ministry.

Secondly, by emphasizing the personal touch on those whom we would educate, and so develop the greatest personalities. Professor Bowne

taught us in his personalism that a personality, not a force or a law, is the greatest reality in the universe. God and angels and men are personalities. Personalities can associate with each other, touch and influence each other, and this is one of the greatest principles of religious pedagogy.

The greatest teacher is not the greatest specialist in any one subject; nor is he the teacher that can communicate to his pupils the knowledge of the most or the greatest facts and truths. He is the greatest teacher who, in addition to mastering his subject, and being able to communicate new knowledge, also is the greatest personality, and so can move and lift his pupils with the irresistible attraction of the personal touch. Emerson said: "It is little matter what you learn, the question is with whom you learn." If I am to study geology and astronomy, I prefer to have a teacher who not only knows the age and history of the rocks, the structure and magnitude of the strata, but also knows the God of the rocks and the God of the stars, whose personal touch will lead me to think more of the God of the rocks and the God of the stars than of the rocks and stars of God.

Thirdly, by emphasizing the religious and moral elements in education. If a denomination is to be expanded, that expansion must essentially be religious and moral, and because Christian education puts the supreme emphasis upon the religious and moral in education, it contributes to denominational expansion its most dominant elements. Jesus, the Christian's model of thinking and living, put the supreme emphasis upon the religious and the moral, not upon the intellectual and rational, elements in personal culture.

Fourthly, by teaching and fostering the principles of the New Testament Christianity. There is no genuine denominational expansion that does not root itself in the principles of the New Testament. Cardinal Gibbons is reported to have said after the ratification of the decree of papal infallibility: "Let the world go to pieces but we will reconstruct it on this piece of paper." The Baptists say—most Christians join us in it and all should: "Let the world of science and philosophy and business and government go to pieces, but we will reconstruct it on the little book called the New Testament." It is the world's only Polar Star, the world's only Chart, to guide it across the dark waters of sin and strife, of unselfishness and greed. The seminaries can teach the ministers, and missionaries, but the Christian college is a necessity, if we would teach the rank and file of the people. Christianity is a religious democracy and a democratic religion. All men, of all nations and of all classes must know the truth and that Christ is God. The Christian college is the school for the new woman—the woman predestined by God and proclaimed by Christ—the woman of culture with a call to serve her God, and a chance to help her fellowmen.

Christian College the Middle Man
Fifthly, by interpreting, as far as possible, the New Testament Christianity to the modern world in the

terms of modern thought and in harmony with the world's needs today. The Christian college is the apologist for New Testament Christianity to the intellectual and scientific class, and for the intellectual and scientific to the uneducated masses. In other words, the Christian college is the middle man between religion and science, on the one hand, and the mediator between New Testament Christianity and the masses on the other hand. The Christian college is the only agent that can reconcile the conclusions of natural science and the teachings of Jesus. One of the greatest functions of the Christian college today is properly to relate religion to natural science and at the same time be true to Christ and the New Testament. This is a tremendous task, but Christian teachers, enriched by the experiences of grace, imbued with the ideals of Christ, enlarged by the knowledge of the sciences, can harmonize the miracles of Jesus with the marvels of science; can reconcile the demands of natural law with the commands of the supernatural God, and make the newly discovered forces of the universe to sing the praises of God, their maker and of Christ their Master.

Sixthly, Christian education contributes to the expansion of the denomination by helping the state colleges and universities to maintain the standard of culture and scholarship. In North Carolina, Texas, Georgia and Virginia especially the Baptist colleges have helped in the fixing of the educational standards and in the elevation of the popular ideals of culture. Witness the denominational expansion of the Baptists in these states where one-half of all professed Christians are members of Baptist churches.

Seventhly, by producing, or stimulating others to produce, social and moral leaders and reformers. Certainly that denomination whose colleges produce the largest number of social and moral leaders and reformers in a given generation will experience the largest denominational expansion. State schools have for the last half century produced a large percentage of governors, congressmen, judges, legislators and other state officials, but the small denominational colleges have produced larger numbers of really great statesmen, and by far the larger numbers of real social and political reformers. William Jennings Bryan and President Woodrow Wilson were both educated at the denominational college, and no two men in America today have exerted a wider and better influence in the social and political reconstruction of America and the world.

Baptist colleges, adequately equipped and richly endowed, supported by the prayers and means and sons and daughters of the churches, makes possible the widest and truest expansion of the Baptist denomination. Surely our churches, especially our men and women of means in them, will give our schools their millions for endowment and buildings and apparatus.

—Christian Index—

AN APPRECIATION OF DR. GAMBRELL FROM THE STANDPOINT OF THE NEGRO RACE

J. W. Bailey

Dr. George W. Truett said in a great sermon years ago; "As it takes the God of the forest nearly one hundred years to grow a great oak, so it takes Him a long time to grow a great human character". These words gave me great encouragement to have more patience. This thought has also been deepened in my mind as I think of the long, eventful life of Dr. J. B. Gambrell.

He was one of the tallest trees in the forest of Christian growth. He grew up in the midst of legal slavery. His father owned slaves. He worked in the fields with them daily. He moved among them all the days of his life, yet without prejudice or race hatred. It is almost a miracle—it is a miracle—that the grace of God can take out of our hearts the power of sin. To find a man white or black who can, in the South, live above race antipathy is a wonder. Dr. Gambrell is one among the few who can be given that credit. He lived a life of friendship and brotherly love toward all men, regardless of race or color. He was a white man. He knew his place as a white man, yet he entertained no ill will toward the black man because he was of the Negro race. I pray God that we may all grow in grace as did he until we can stand together with him on the highest peak on which he stood.

Knowing the Negroes from his youth, realizing their poverty-stricken condition when they emerged from slavery without a dollar's worth of property, he always rejoiced because of the marvelous rapidity with which the negro accumulated wealth. He prayed for their prosperity, financially, and was glad to have the opportunity to advise the negroes to save their earnings and prove themselves worthy of their freedom that was given them. He was loud in his praise of negro education. He often referred to the breadth of character and learning the leaders among us had acquired. He delighted to refer to the fact that it is now beyond dispute that the negro can learn. He often referred with much pride to the scholars among us. Dr. Truett, in that matchless funeral oration, brought out this beautiful trait of character of Dr. Gambrell when he said, "I have been with him many times when he would see the little negro children in their play or on their way to school, and with great soulfulness would say, 'A blessing on all their little heads.' This was the true spirit of Dr. Gambrell toward our race. The spirit of the destruction of negro property or of hating a negro who had wealth or learning never entered his noble heart."

His last two articles on the negro race in the Standard a few months ago were read by more colored leaders perhaps than any that ever came from his ripe pen. No articles he has ever written were more encouraging than these. I heard many comments upon them from our leaders. I wrote him a special complimentary letter. He acknowledged the letter in kindly

words which I treasure very highly, as these were his last to me.

In these two articles he encouraged the negro leaders in their earnest contention for better treatment and a square deal. He took occasion to caution, however, the hot heads among us that nothing could be gained by going about it in the wrong way and wrong spirit. This same advice he gave to his own people. He spoke against mob violence before the great Atlanta Convention. He said in public utterance and public print: I ask nothing for myself nor for my children after me that I would deny to members of the negro race." I have heard him myself utter these words from holy lips now still in the grip of death.

After his own Baptist brethren of his own race negro Baptists came next. He gloried in Baptists of all kinds—white red yellow, green, and what not—but especially did he prize black Baptists. He said they would help to save the South religiously. He often referred to the wonderful influence of the negro Baptists in New Orleans. He was glad to see them, along with Southern white Baptists, go North to preserve the true Gospel in that section.

No Southern white Baptist prayed more for our unity and simplicity in the Gospel of the New Testament than did Dr. Gambrell. No Southern Baptist wielded a greater influence over negro Baptists than he did. No Southern white Baptist did more to make the Negro National Theological Seminary a reality than did he as president of the Convention. He stood for it with all his heart, because he knew what it would mean to 3,000,000 negro Baptists and 15,000,000 negroes in America, mostly in the South, to have their religious and educational leaders trained in such a school. May his kind increase.

His last address to Negro Baptists was delivered in December, 1920. The white State Board was in session at Dallas. He had just returned from his long and eventful trip abroad. I heard his first address to the Board. I was inspired to invite him to address the colored Baptists of Dallas. This he kindly consented to do at 3 o'clock the following Sunday afternoon at the Macedonia Baptist Church. There was a large colored audience out to hear him; also some one hundred white friends, mostly from Dr. Truett's church. It was a great occasion. He spoke as "Never man spoke" of his travels in Europe, encouraging the scattered Baptists throughout the world.

In passing up Main street the day before I saw a beautiful pot of carnations in a floral window. They were very white and beautiful. It occurred to me at once that this would be a fitting token of the beautiful, spotless character and broad Christian spirit of Dr. Gambrell. I stepped in to see what the price was. When I learned the price was only five dollars I bought it. Dr. E. Arlington, the pastor, presented it at the close of the address in beautiful, well chosen words which brought the tears from many eyes, white and black. Dr. Gambrell received it kindly and went away rejoicing, carrying it in his right hand.

—Baptist Standard—

SOME MEETINGS

Beginning at Spring Hill, Tallahatchie Co., the third Sunday in July interest good from the beginning. Ten received for baptism, and four by letter. Bro. Walter Hunter, of Water Valley led the singing. He is a great gospel singer, made many friends and proved himself to be a true yoke-fellow.

Fourth Sunday, Corinth, Tallahatchie Co. Congregations large and interest real good. Five added to the church by baptism.

Fifth Sunday Paul, Tallahatchie County. Bro. Norris Palmer did the preaching. He is a forceful preacher of the gospel of Christ. The people admired him very much. No accessions to the church but we hope some good was accomplished.

Second Sunday in Aug., Mt. Rose, Clarke County. This is one of my former pastorates and I do not hesitate to say, one among the best churches I ever served. Bro. Slaughter is the efficient pastor. It was a sure indeed to be with this good church and pastor. The largest congregations in the history of the church and interest at high tide from beginning to close of meeting. Fifteen accessions to the church. Eleven by baptism.

Third Sunday at Lage, Yalobusha County. Brother Hinson, pastor. This is a young church one year old, but is doing a great work. We had a splendid revival and three accessions to the church by baptism.

Fourth Sunday, Ascalmore, Tallahatchie County. Brother Hinson pastor. We had a good revival and four accessions to the church by letter.

Beginning September 7, and closing September 15, Oakland. Brother J. J. Mayfield, of Charleston, did the preaching and L. J. Hill led the singing. Bro. Mayfield handles the sword of the spirit with skill and power. In fact he is a great evangelist and a great big-hearted brother to have in a meeting. We had a good meeting and it was enjoyed by all who attended. Thirteen accessions to the church. Eight by baptism.

We thank God for the result of each of these meetings and for the campaign that has been so successfully carried out in our state. Let us now turn our attention towards training for service.

E. J. HILL

GEO. M. FORD

The gentle spirit of Geo. M. Ford, of Hazelhurst, Miss., was called to its Eternal Reward Sept. 17th. The body was buried in the Old Damascus Cemetery Sunday afternoon, Sep. 18th. It was one of the largest attended funerals in this section for many years. The pastor, Rev. J. G. Gilmore, conducted the service. The body was in the hands of the Masonic Lodge, it being one of the largest Masonic funerals ever held in Copiah County. He was a devout Christian, Sunday School Superintendent and the 75 Million Treasurer of Damascus Church. He was a good man and full of faith and good works.

J. G. Gilmore, Pastor

GEORGE O. DOTY

After many years of usefulness and service to his community, to his church and to his Master, Brother George Doty, Treasurer of the Gun-town Baptist church, went very suddenly to be with his Heavenly Father. He had been going about his work and was apparently in perfect health, but was taken suddenly ill and after a few hours passed away on June the first.

Brother Doty was born near Tupelo in Lee County, where he spent his life. He had a great host of friends. He joined the Baptist church at the age of fourteen and remained a faithful and useful member of the same until his death. He is greatly missed in his community, his home and his church. Funeral services were conducted by Rev. T. A. J. Beasley.

B. C. LAND.

Jackson Tenn.

LORMAN REVIVAL MEETING

We have just closed a great revival meeting at Fellowship church Lorman, Miss. There were 21 additions to the church, 15 by baptism and 6 by letter, besides we felt that great good was done in the whole community, and long will the name of Rev. J. A. Barnhill from Rolling Fork, Miss., be remembered, who so ably did the preaching for our meeting, and at the close of meeting our pastor Rev. Landers made a motion that we invite Brother Barnhill back to hold our meeting next year, the congregation unanimously extending the invitation to Brother Barnhill. For we have never had as much interest manifested, and loyalty and love for God and the church shown as was evidenced in this meeting, for Brother Barnhill is young, a deep thinker and a winner of soldiers for the cross.

R. O. BEASFIELD

THE VIEWS OF A HAS BEEN
By T. T. Bang

Are you one of those who wonder why the papers, particularly the religious papers are always publishing notices of need of money for good causes? One obvious reason is that the good causes may prosper thereby. But I know a man who the other day picked up a copy of The Baptist Record hoping that he might give to it. He is one of only moderate income, but he had some money on hand which he had set aside to give, and was ready to give it though it was not a large amount. Perhaps appeals for financial help are published for the benefit of those of large means and small who have money which they are anxious to give. If you have money to give, read the Record and learn where to give it.

PILGRIM'S REST

It was my privilege to be with this church in the fourth revival the 4th Sunday in August and week following. This is one of the best country churches in Miss., located three miles east of Crystal Springs. The visible results of the meeting were thirty-one additions to the

church and a handsome sum of money raised to join the County Line church in building a home for the pastor.

This was my tenth meeting with pastor R. W. Bryant. I have never been associated with a pastor more universally loved by the people than Bro. Bryant. May the Lord continue to bless pastor and people.

HOMER H. WEBB.

TISHOMINGO ASSOCIATION

The above named association met for the first time after the division in Luka Baptist church on Sept. 13, at ten A. M., with a good delegation. All the churches were represented. The fellowship was good and interest keen. Thirteen new folks agreed to tithe. That means bigger and better things in Kingdom work. Some declared it was the best they had ever attended in fifty years. There was not a jar nor bobble in it.

B. F. BROOKS, Mod.

GULF COAST ASSOCIATION

Met with the First Church, Biloxi Sept. 15-16, and was more largely attended than in many years. Four churches presented petitionary letters for membership in the Association and were admitted, making 29 churches. Twenty-seven of the 29 were represented by letter or messengers, and the other letters are "coming up". Those who have attended the Association for the past twenty years said this was the best in point of attendance, spirit, harmony and reports in many years. Besides the District workers, Dr. Gunter was with us, and addressed the people on the issues of the Campaign. Ten renewals and new subscriptions were gotten for the Baptist Record.

J. L. BOYD, Clerk.

HYDE PARK, AUSTIN
MEETINGS

The Hyde Park Church, Austin, has just closed what was said by many to be one of the best meetings ever held. It was the best in years. Rev. E. D. Reese, of the Dromond Hill Church, Fort Worth, assisted. He greatly endeared himself to all the people. All the services were exceedingly helpful. There were seventeen professions of faith. Thirteen of these were baptised. Eighteen united by letter and statement. This makes a total of fifty-eight members received into the fellowship of this church since Feb. 1st. Twenty-five of these have been by baptism. This makes six revivals for me since July.

I have greatly enjoyed the good reports of meetings in Mississippi this summer.

C. L. SANSING

MAYHEW

Our revival meeting at Mayhew, Lowndes county, began Sept. 4th and closed Sep. 10th. Mayhew is small in numbers and most all belong to the Church; and are especially active in the Kingdom work. We only had one for baptism, but feel sure that others were saved. B. C. Land, of Jackson Tenn., doing the preaching; well known over the state as one of our most able preachers. He is acquainted with his Bible and with the Lord. We feel very

much blessed by having him with us. Our services were just

B. F. MCPHAIL, Pastor
Mathisto

MIDWAY, CALHOUN COUNTY

We held our meeting at this church the first week in August. Pastor A. C. Ball did the preaching.

The pastor and church realizing that very few were out of the church, devoted our energies in having a revival in the church which left the church in a fine state of spiritual health.

No one joined.

The church gave A. C. Ball a unanimous call for pastor for the year 1922.

RUTH CHAPEL

Our meeting at Ruth Chapel was conducted by J. R. G. Hewlet, our district missionary. We have been fortunate enough to have Brother Hewlet with us for the two past summers. God has blessed our district with a great teacher and we love him greatly for it. He did great good. Our Baptist people are united together for another year's work.

B. F. MCPHAIL, Pastor

Apropos of the general demand on the part of the traveling public for "a room with bath" when seeking hotel accommodations, the Brooklyn Citizen calls attention, to the fact that "only a couple of generations ago there was not a bathtub, in the modern sense, in the United States. The first bath was installed in Cincinnati in 1842, and the man who installed it was considered 'queer.' In 1845 Boston passed an ordinance making bathing in a tub unlawful, except on medical advice." Times have certainly changed!

Evangelist R. A. Kimbrough writes: Great meeting at Sherman. 22 for baptism, 13 by letter, many restored to joy of salvation. Great crowds, under big arbor. Pastor West is a big fellow, with big work and is greatly loved by his 6 churches.

That was a splendid resume of the history of the Mississippi Baptist Hospital which appeared in the Clarion Ledger recently. It gave

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60 cents. Insist upon getting 'Capudine'

HILLMAN COLLEGE
For Young Ladies
CLINTON, MISS.

A High Class Junior College offering exceptionally good advantages in Piano, Voice, Expression and Literary work. Accommodations for only seventy boarding students. Many girls waited too late last summer and were turned away because there were no vacancies. Don't delay. Write today for information about next session.

M. P. L. BERRY, Vice President.

full and roper credit to Dr. R. S. Curry for his long and faithful service to the hospital. Dr. Curry is one of the most unselfish and practically patriotic men I know. He can do many things well and do a lot of them at the same time.

Tombigbee Association meets with Fulton church nineteen miles east of Tupelo, Saturday before the 3rd Sunday in October, which is the 15th W. O. Stockton, Belmont, is the Moderator.

James W. Jelks led the singing in the recent meeting at Pontotoc. The pastor, J. L. Robinson did the preaching. Results 17 for baptism, 16 by letter.

Some of our pastors have done a fine work holding meetings in pastorless churches during the summer. This is good missionary work. Let us plan to do more of it next year.

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IN MEMORY OF MRS. LULA FRAZIER

Mrs. Lula Frazier, wife of Mr. J. D. Frazier, was taken very ill some months ago, with cancer of the stomach, was treated by Dr. Jones, one of our best men, and skillful physicians. She then was carried to Dr. W. H. Southerland of Booneville, one of our greatest and most successful specialists. She then was brought back to her father's home W. P. Hunter, without operation and was faithfully administered to there, by her kind husband, her father, mother, brothers, sisters, and many friends, until she fell asleep in Jesus. Mrs. Lula Frazier was born, Jan. 13th, 1872. Was married to Bro. J. D. Frazier, May 15, 1907. She professed faith in Christ and joined the Missionary Baptist church at the age of 16 and lived a faithful consistent Christian life until death. She died September 13, 1921. She was kind to everybody, and loved by all who knew her.

She carried in her expression, the brilliancy of the Holy Spirit. She left evidence behind that she now, sweetly rests with the loving God, who created her, and gave life, not to be swallowed up any more in death. She being dead, yet speaketh. Heb. 11:4.

Blessed are the dead which die in the Lord from henceforth, yea saith the spirit, that they may rest from their labors, and their works do follow them. Rev. 14:13.

To the bereaved: be resigned to the will of God, and say as did Jesus, Father thy will be done.

J. R. GULLETT
Guntown, Miss.

LOUISVILLE CHURCH

Having accepted the pastorate of the church at Louisville to begin August the 1st. I was delayed in reaching here, by two meetings until August 13. Mrs. Moore and the boys did not join me here till Sept. 8th. However we are now straightened out delightfully and are and have been more than comfortably housed and fed. The church has seen to those things with thoroughness and almost lavishness.

The pastorium and church were repainted. The pastorium repapered and thoroughly over-hauled, and then refilled with things delightful to the eye and palate.

Our church has heartily adopted a definite plan of work reaching up till Jan 1th. Tomorrow we will take a census of the town. For the month that I have been here I have been teaching books to classes and holding meetings. We will need a dozen other teachers and have most of them in the classes.

I have held two meetings, one at Calvary and the other at Enon churches where I am pastor in the afternoons. Had 13 additions at Calvary and 15 at Enon. These churches had a part in the splendid reception to the pastor. This is a wonderful field both as to Louisville and as to the whole county.

L. A. MOORE

RIGHTLY DIVIDING THE WORD

I desire to help Brother Muse to a correct interpretation of I Cor. 3:

16-17. Paul is writing to individual Christians who were doing things that would hurt and hinder them in their spiritual and bodily development so much that they would remain babes, and these very things would bring about the death of their bodies, which were the Temple of God.

"What, know ye not that your bodies are the temple of the Holy Ghost, that He dwells in you?" See I Cor. 6:15-20, inclusive, as to how you defile the Temple of God, your bodies, but how you will help God destroy your bodies, which are His Temple. Jesus, Himself, said "I and my Father will take up our abode with believers."

How the Person of the Spirit who was to lead and guide them into all truth unto the end. I think Bro. Muse is right in the rules he suggests as to rightly interpreting Scripture

1. Note who is speaking or writing.
2. To whom.
3. What is the purpose?

Now it is clear (1), that Paul was speaking.

(2) That he was speaking to the erring Christians who were not making any growth; but were only remaining babes, and doing the things that hindered and would destroy the body in which God had taken up His abode, not the church nor the soul; but the body, which is the temple of the Holy Spirit.

W. G. THOMPSON

MEETING AT WALLERVILLE

A glorious meeting has just closed at old Mt. Pleasant church. Preaching by Bro. S. V. Gullett, our much beloved pastor.

There were 23 additions to the church, 18 by baptism and 5 by letter. The Holy Spirit came in His mighty power causing sinners to repent their sins and accept Christ as their Savior and causing one lady who professed religion about 18 years ago and one man who professed about 21 years ago, to come out on the Lord's side and unite with the church.

Our church sends out one preacher and one missionary this year. Don C. Fitzgerald has surrendered to a call to the ministry and was licensed to preach, while Miss Lucille Deel goes to Blue Mountain College to begin her preparation for a foreign Missionary.

The whole church was greatly strengthened by the gospel message delivered.

We have a wide awake Sunday School, superintended by D. C. Fitzgerald.

With Mrs M. A. Coleman's class of boys and girls leading in attendance and Bible study, and Mrs. H. H. Givens superintending the elementary department, using the graded literature, and our most loyal Supt. with the hearty co-operation of each teacher and pupil, we are striving to become an A 1 Sunday School.

MRS. L. L. COLEMAN

AFTER NINE MEETINGS

I am in a hospital in Hattiesburg, where I was brought from one of my churches last Wednesday night in a serious condition. Bro. R. Rufus Beckett was doing the preaching and we were in a fair way of doing some great things for the Lord when I was taken ill. At first they thought my case an operative one, but later decided differently, and now I believe I am going to escape that ordeal, as I am able to be up in a rolling chair today and feel much better. This closes up nine weeks of protracted meetings, six in my own churches and I assisted in three others. I did my own preaching at three of my churches, and was very ably assisted in the other three by Bros. Beckett and Harris. I felt especially honored in having Bro. Beckett with me in two of my meetings, as he is my own pastor, and I believe him to be one of the finest strongest Christian characters it has been my pleasure to meet. I feel that the Lord has greatly blessed me in my work this summer. There have been in all one hundred and fifty additions to the churches, one hundred and four of these being candidates for baptism. In one of my meetings a man came to me and wanted to be baptized without identifying himself with the church. I refused, and later he came for membership, and I baptized him. One of my Brother pastors criticized me for not baptizing the man without church membership and letting him go. Now the question I would like to have answered through the Record is did I do right or wrong?

Yours in Him,
B. A. ASHWORTH

CHESTER CHOCTAW COUNTY

Sunday in August, Bro. Posey of Durant doing the reaching. Eight were baptized, and two received by letter. Brother Posey did some of the best preaching I ever heard. He caused this old church to wake up out of its lethargy, and rise, so to speak, from the dead, so they might see the light. He left the church in a fine Spiritual condition. We would commend him to any church.

B. McGARRITY

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Makes Hair Beautiful, free from Dandruff and keeps the scalp healthy.

Get it at your druggist's or from SHUPPERT CO., SAVANNAH, GA.

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FOR LOSS OF APPETITE

General debility and that tired feeling is Hood's Sarsaparilla. This highly concentrated, economical medicine is a great favorite in thousands of homes. It is peculiarly successful in purifying and revitalizing the blood, promoting digestion, restoring animation, and building up the whole system.

Get this dependable medicine today and begin taking it at once.

If you need a laxative take Hood's Pills. You will surely like them.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

DODSON WOULD STOP. SALE OF CALOMEL

Says Calomel is Mercury and Acts Like Dynamite on Your Liver.

Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place. "Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headaches, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

STANDARD FOR 50 YEARS
WINTERSMITH'S
CHILL TONIC
Not Only For Chills, Fever and Malaria
BUT A FINE GENERAL TONIC
If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.

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The Baptist Sunday School Board's New Song Book. The latest and best—a combination of the cream of all modern gospel music.

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Nashville, Tenn.

THE CRUSADE FOR DEMOCRACY

There exists between autocracy and democracy an opposition so fundamental that all compromise is impossible. Autocracy sets up a government without the consent of the governed. Autocracy professes to rule by divine right, and affirms the personal irresponsibility of the king. Autocracy claims that man exists for the state. Autocracy becomes cruel and exercises the policy of frightfulness, because too much power is lodged in the hands of a few.

On the other hand democracy, according to the well-known words of Lincoln, is "Government of the people, by the people and for the people."

Again he says, "No man is good enough or wise enough to govern another man without his consent."

Mazzini says, "Democracy is the progress of all, through all, under the leadership of the best and the wisest."

Lowell says, "Democracy is that form of society in which every man has a chance and knows that he has."

Democracy, according to the Watchword of the French Revolution, is "Liberty, equality and fraternity."

According to the Declaration of Independence it is an equal right "to life, liberty, and the pursuit of happiness."

Bentham says, "Democracy is that form of society in which every man counts for one, and nobody for more than one."

The very heart principle of democracy is equality of opportunity. True democracy recognizes that men are not equal in their capabilities,

that there is the inherent inequality of talents, but that underneath inequalities of mind lies the fundamental endowment of human personality, and underneath a variety of gifts is our common humanity.

The main purpose of Carlyle in his "Sartor Resartus" is to show the value of our common humanity after clothes and all outward accessories are discarded, and that in this common manhood we are all equal. It is not the equality of a steam-roller which fattens every one down to a common level, but the equality of divine love which raises every one up to consciousness of divine origin and brotherhood.

Democracy is the form of society which is in harmony with the nature of man and is therefore God's plan of human government.

Democracy has nothing in common with the mad folly of Bolshevism. Bolshevism, like autocracy, is class legislation and class-rule.

It is another case in which the extremes meet—Bolshevism is autocracy on the part of the ignorant and unwashed and unshaved. Irresponsible autocracy produces Bolshevism as in Russia. Democracy is our only safeguard against Bolshevism. Democracy must win its way against the opposition of both Bolshevism and autocracy.

Autocracy recognizes no authority beyond itself. Its power is spontaneous, intrinsic and inherent. It relies on force. It demands isolation for safety. It shuts out the vulgar from the presence of the would-be great. Autocrats in their own esteem are of bluer blood and finer

clay than the common people. Autocracy claims the right to deceive the people, since in reality, they have no right to know. If deceiving the people leads to a larger measure of security, then there is no scruple as to the deception. It necessarily leads to cruelty, since aloofness and snobbery destroy human compassion.

In a democracy, the masses of the people participate in government. All authority is a trust. In practice the many are always ruled by the few, but the many claim the right to select the few.

Democracy rests on faith. It believes that men may be trusted. It demands equality before the law and equality before the bar of justice. It results in the dominance of public opinion over the autocratic notions of a select coterie.

A necessary element in democracy is a sense of duty and responsibility. You cannot make a democracy out of people who are forever thinking of their rights and never of their responsibilities. There will be an increasing application of democracy in all the realms of thought and life which the Bourbon type of mind will identify with Communism.

A recent writer says, "Democracy has two great enemies, the demagogue and the cynic." The demagogue inflames the passions and prejudices of men. The cynic denies all possibility of progress and improvement.

Dr. J. H. Snowden writes, "More and more our civilization is exalting the worth of human personality from the top to the bottom of society. It is this sense of the supreme value of

personality that has struck the fetters from the slaves, elevated women, and is throwing protection around the child. The worth of simple personality is being raised above the ancient rights of property. It is this that has brought thrones and crowns crashing down in the great war. Democracy asserted itself against despotism, and personality against brute power. It is this value of the human personality that is dissolving and leveling special privileges and social distinctions of royalty and nobility and wealth and is flooding the world with democracy."

No less a personage than Jesus Christ is responsible for democracy. He exercised the most implicit faith in the potentialities of the common man. He ignored the external distinctions of class and caste. His church through all her imperfections has been the one and only organization that has received into her ranks the rich and poor, the learned and unlearned with a penitent heart as the one requirement of all. It is in harmony with the genius of Christianity that our government, political and ecclesiastical, shall be broad-based on the will of the people.

Democracy came first in religion in the common man's demand that he shall be his own priest before God. It comes next in politics in the demand of men that they shall have a voice in determining what their government shall be. It comes last in industry in the demands of men that they shall have something to say about the conditions under which they shall work.

—Wesleyan Christian Advocate

Where Has the Money Gone?

Of the money that has been collected on the 75 Million Campaign to May 1st, 1921, the following interests have received the sums indicated.

FOREIGN MISSIONS	\$4,819,249
HOME MISSIONS	3,201,486
STATE MISSIONS	4,459,294
CHRISTIAN EDUCATION	5,980,967
HOSPITALS	1,568,000
ORPHANAGES	1,343,757
MINISTERIAL RELIEF	-678,473
SPECIALS	1,374,250

Our mission work has been enlarged on all fields with increasingly large results; our educational institutions, though still over-flowing with students, have greatly increased their equipment; our hospitals and orphanages have been enabled to render a much more efficient service for the sick, suffering and helpless in God's name; and we have made a worthy beginning in providing for the needs and comforts for our aged ministers and their dependent loved ones.

God has graciously blessed Southern Baptist work in every sphere and field, giving us this season the largest gathering of souls in our history.

Will Southern Baptists cripple this enlarged work by failing to pay their Campaign pledges, even if self-sacrifice is necessary to meet the obligation?

We can retrench along other lines but the Lord's work of redeeming a lost world must not be hindered.

God expects every Baptist to do his duty. Together we can win a mighty victory for Him.

R. B. GUNTER, Cor. Sec.